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The Baptist Record

"THY KINGDOM COME"

VOLUME LIX.
OLD SERIES

Jackson, Miss., March 11, 1937

NEW SERIES
VOLUME XXXIX. No. 10

Who's Who and What's What

A smart man in Alabama says you can't smell a "token" because it takes ten of them to make a cent.

Dr. J. E. Byrd has sufficiently recovered to participate in a Sunday School Training Course at Clarksdale this week.

The Mississippi W. M. U. Convention meets in Hattiesburg with First Church, April 6-8, beginning Tuesday evening and closing Thursday at noon. Committees are already busy perfecting all arrangements.

A pastor in Lowell, Mass., says when any man of means asks for membership in the church which he serves he is asked what he proposes to do with his money, for the pastor says, if he were not asked that question and later were asked for a contribution, he might reply that nothing was said to him about that when he came into the church.

And speaking of the lying liquor advocates, the editor of the Alabama Baptist, Dr. L. L. Gwaltney, says that from a prohibition speech which he recently made in Montgomery, the wet dailies actually garbled with the purpose of making it support the wet cause. "How long, O Master, the holy and true, dost thou not judge and avenge," Rev. 6:10.

Dr. W. W. Hamilton, president of the Baptist Bible Institute, made a very effective address at Mississippi College last Saturday morning. He is always intensely evangelistic and his talk to the students was in line with the evangelistic emphasis which Pastor Middleton is giving to all the work in Clinton this month. Dr. Hamilton spoke also to the ministerial students on Friday evening to their edification and pleasure.

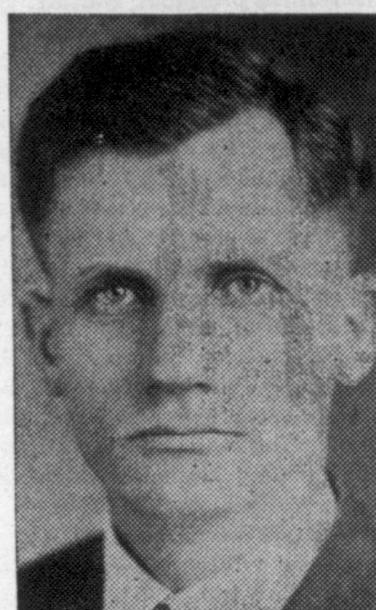
Rev. Percy E. Hailey, Jr., who was ordained last year at Flora is still teaching in the public school in Meridian, but is also pastor at Marion since October last, where he preaches every Sunday for small remuneration. The church has no debt, and contributes to all missions and benevolences. A Sunday school annex is in prospect, measuring 70 by 32 feet. There are 88 active members. There have been several professions of faith recently, and others interested. In spite of bad weather the prayer meeting has averaged over 20, nearly half the membership attending. The Lord is showing himself gracious.

The mayor of New York City may not be a good diplomat and he may have given Secretary Hull an unpleasant quarter of an hour by his criticism of Hitler, who heads and tails the German government, but everybody in this country will approve of his contention that a man in a free country has the right to express his opinion of anybody he wishes, from the president of this country on down to the peace disturber in Germany who is always threatening to throw a monkey wrench into the international machinery. The people in Germany who got their backs up because of Mayor Laguardia's remarks have a good deal to learn about freedom of speech. Not everybody lives in Germany nor in such a land where one man's hand is big enough to close everybody else's mouth. Insanity of the kind which Hitler has seems to be contagious among German people.

Conference Speakers for the Statewide Meeting in Jackson, March 16-17



DR. T. L. HOLCOMB
Executive Secretary
Baptist Sunday School Board
Nashville, Tenn.



MR. J. N. BARNETTE
General Conference Chairman
Baptist Sunday School Board
Nashville, Tenn.

THE LAST NOTICE

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This is the last edition of the Baptist Record before the Statewide Sunday School Conference in Jackson, March 16-17. Therefore, this is the last Record notice about that meeting.

This meeting is NOT a Sunday School Convention such as we had prior to 1936, and will have again, especially planned for local church workers, but is essentially a conference for associational Sunday school workers.

We are exceedingly anxious, therefore, that all pastors, moderators, associational superintendents, associate superintendents, and all associational department superintendents, including Vacation Bible school and Evangelism, be present for that all-important meeting. The work of 1937 in many churches is largely dependent upon the attendance of the above workers at this conference.

The Sunday School Board pays 2 cents per mile each way for as many as three cars from each association to bring these workers. Of course, all are welcome, and we hope many others will come.

All meetings will be directed by Sunday School Board workers. Information will be given as to plans, programs, and methods of procedure for the work of the year. Each person pays his own expenses while in Jackson, but reduced rates have been secured at the hotels for the one night of the meeting.

Pray for the conference. Work for the conference. Come to the conference.

—BR—

Rev. Fred McCauley of Waco, visited Mississippi College a week ago and spoke to the students specially about the Southwestern Seminary. He brought with him a group of students and all made a fine impression on the young men of our college.

READ—THEN ACT!

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In re the State Sunday School Conference meeting at First Baptist Church, Jackson, Miss., March 16-17, there will be one night to spend in Jackson. The Edwards Hotel has made the rate for the night of \$1.25 per person—two in the room, with a double bed; two in the room with twin beds \$1.50 per person. If you want to spend the night in the Edwards Hotel, write them a card reserving your reservation and mentioning that you were coming on the rate which I secured for this conference.

Pastor, please make above announcement to the workers of your association. Please help me get this information to them.

—J. E. Byrd

—BR—

One good friend seemed shocked recently when we expressed the opinion that any man who advocated the liquor business could be depended on to tell a lie in a pinch. But the evidence accumulates that what we said is true. Recently a widely circulated magazine which accepts liquor advertising published in its editorial columns that religious publications in America had sought to secure liquor advertising and were offended because they were refused. When asked for the names of such publications he refused to give them and being further pressed he said he did not know of any publications which solicited liquor advertising, but advertising companies which do business with religious publications had done so. But even this partial retraction did not appear in the magazine which had published the lie. Advertisers who solicit for religious publications, many of them, solicit for secular publications. We still believe, not that all men are liars but that all who advocate the liquor business are liars, and will make their bed in hell.

Sparks and Splinters

To avoid making college athletics degenerate into professionalism, it is said that Johns Hopkins University will permit no charges for gate fees.

Rev. Noble Y. Beall, Home Board missionary to the Negroes, will be a member of the summer school faculty at Mississippi College, teaching a class in Race Relations.

A Tennessee pastor writes to the Baptist and Reflector acknowledging that he was all wrong. For sometime he was skeptical as to the benefits of the denominational paper.

Miss Nannie B. David reports that a Men's Brotherhood has been organized in Eighth Ave. Church, Meridian, the only one in Lauderdale County Association. Great interest is shown in it. Mr. T. F. Grafton is president and Mr. Steve Sims is secretary, and Mr. Will Warren is program chairman. Rev. Ed. Grayson is pastor.

President Allen of Stetson University thus expressed the ideals of that institution: "To reveal truth and beauty; to develop intelligence and skill, scholarly habits and creative effort; to instill a social and civic consciousness; that each student may have a broader and richer personal life and dynamic Christian character."

Four of the men attending the conference in Tampa of the State Mission Secretaries in the South have served as mission secretaries in Louisiana. They were Drs. Crutcher, Godbold, Solomon and Katz. They seem to train them well in Louisiana. Two of them will be recognized as natives of Mississippi and alumni of Mississippi College.

American University, Washington, D. C., will conduct a summer school for ministers July 5-16 for those who wish more light on present social conditions and how to improve them. Specialists in this field will deliver some thirty or more lectures. The program looks like a photograph of present world conditions. The general subject is "The Preacher and the Social Order of Tomorrow." Those interested may write for further information to Jos. M. M. Gray, 1905 F. Street, Northwest, Washington, D. C.

And the Christian Century keeps on being distressed because Baptists and possibly some others propose to rebuild their church houses which were destroyed by the floods in the Ohio and Mississippi Valleys. Apparently the editor of the Century would welcome fire or flood which would wipe out churches he doesn't like and make possible those he does like. Those who talk about putting the denominations out of business in order to introduce a great overhead ecclesiasticism are just baying at the moon.

The first check to reach the Executive Committee, Southern Baptist Convention, for the rehabilitation of churches in the flood areas came the first day of March from the Swedish Baptist Church of Englewood, Chicago, and was for \$93.80. How beautiful and how significant! By the same mail came a distressing letter from a pastor of rural churches in West Tennessee, telling of the complete wreck of his home, all furniture ruined, his library with every book in it was in water four feet deep and his two churches in muddy water from one to twenty feet. His situation is pathetic.—Ex. Com.

The Florida Baptist Witness is grieved at the loss to Baptist churches, along with others, because of the sloughing off of members who are enticed by Holy Rollers, Christian Scientists, Russellites, etc. The editor, Dr. Solomon, suggests two ways to prevent this. One is by getting Baptist literature into the hands of these people, especially the denominational paper. The other is the organization of more churches in which these people will feel at home, and have a chance of development. A pastor some years ago in south Mississippi told us that a group of thirty or more of his members went off to the Landmarkers. And he said it would never have happened if they had been taking The Baptist Record. Who is responsible?

There is said to be a she she she camp at Tampa, Fla., a counterpart of the SSS camps, but manned by women. Information?

French Baptists are appealing to all interested parties for peace in Spain and for the establishment of a government which will insure freedom of conscience in religion. This can only mean sympathy for the loyalists, for the rebels are committed to a policy of suppression of Protestantism.

During the three and one-half years that Dr. J. Norris Palmer has been pastor of the First Baptist Church of Baton Rouge, Louisiana, 1,282 members have been added to the church. 355 of this number have been received for baptism and the net increase has been 703, making a present total membership of 3,210.—N. H. Secy.

"Fifteen years ago the Northern migration of the Negro changed small Negro centers in our northern cities into great sprawling districts where vice, crime, and disease preyed upon these bewildered black newcomers from the South. In Chicago a Negro Baptist preacher with a vision and a will gathered 12,000 of these men and women into the membership of his church. He redeemed a city, and gave Chicago the distinction of having the largest Protestant church in all the world. This man—Dr. L. K. Williams—is a graduate of Bishop College in Marshall, Texas. Baptists of the world have honored him by appointing him a vice-president of the Baptist World Alliance."—Missions.

A high ecclesiastical dignitary in England hastened at the time of the "Constitutional crisis" to assure Americans and any other interested parties that the objection to their king marrying Mrs. Warfield was not on the ground she was an American, but for other reasons more closely related to a certain moral principle. And we all accepted his apology to appease our national pride. And now to further poultice any remaining sore place, the announcement is made that a certain Episcopal assistant rector in this country has been invited to attend the coronation. Thanks, Mi Lord, but why select a member of one of the smaller religious bodies? Why not have one who represents many millions among the constituency?

From Dr. J. H. Rushbrooke, secretary of the Baptist World Alliance, we learn that regional conferences will be held for European Baptists in Europe as follows: July 4-12 in England, Scotland and Wales; July 13-14 in Paris for France, Belgium, Italy, Spain and Portugal; July 15 at the Hague for Holland; July 16 at Hamburg; July 18-20 at Gothenburg for Sweden, Norway, Denmark and Finland; July 21-22 at Berlin; July 23 at Konigsburg; July 25-27 at Riga for Latvia, Estonia, Lithuania; July 28-29 at Warsaw or Lodz; July 31-Aug. 2 at Bukarest for Rumania, Bulgaria and Greece; Aug. 3-5 at Budapest for Hungary, Czechoslovakia, Yugoslavia and Austria; and Aug. 8-13 at Zurich (World Baptist Youth Conference). Dr. Geo. W. Truett will speak in all these conferences, the Lord willing. Preparation is already being made for the meetings.

Dr. Rushbrooke writes: Two Baptists will be included in the Coronation procession: one, the Rev. M. E. Aubrey, in the capacity of Moderator of the Federal Council of the Free Churches, and the other, Mr. H. L. Taylor, as president of the Baptist Union of Great Britain and Ireland. Mr. Aubrey some months ago publicly raised the issue of Free Church participation in religious functions which concern all citizens, and to his intervention is mainly due the concession made by the Archbishop of Canterbury by including in the procession leading officers of the National and Federal Councils of the Free Churches, and of the Baptist, Congregational, Methodist, and Presbyterian communions in England. Some compensation will also be offered for their non-participation in the actual Coronation ceremony by the arrangement of united broadcast and other interdenominational services. Such facts are significant. The Established Church no longer claims, as in past days, the exclusive right to represent the whole body of citizens and further developments are in course of time inevitable.

Three were received for baptism at Clinton last Sunday and others came by letter.

The B. S. U. of Mississippi College has accepted an invitation from First Church, Hazlehurst, to conduct a Young People's Revival in July.

Dr. Roland Q. Leavell, newly elected superintendent of Evangelism of the Home Board, will speak to the Preachers' Conference, First Church, Jackson, Monday, March 15 at 11:30 a. m.

Dr. Cranfill of Mississippi College supplied the pulpit of First Church, Philadelphia, Miss., last Sunday morning and evening in the absence of Pastor D. A. McCall. Dr. R. B. Gunter was with them the previous Sunday.

Mrs. J. M. Pritchard of Pontotoc passed away a few days ago. She will be greatly missed in the church there where she has served very efficiently for many years as superintendent of the Junior Department in the Sunday school.

The Baptist Ministers' Conference of Richmond, Va., passed resolutions in respect to the memory of Dr. R. H. Pitt, recently deceased, and in appreciation of his great work as editor of the Religious Herald for nearly half a century.

Dr. J. R. Hobbs, pastor First Baptist Church, Birmingham, Ala., was recently elected president of the National Anti-Saloon League at the meeting in St. Petersburg, Fla. He has for several years been active in the Alabama Anti-Saloon League.

A member of Hazlehurst Church offered to give dollar for dollar for every one given by the W. M. S. during the week of prayer for Home Missions, provided the others gave as much as \$100. Our guess is that his or her challenge was accepted.

Mrs. Watts Webb of Florence says, the Margaret Fund for girls in Blue Mountain College, from Rankin County Association W. M. U. went beyond their Margaret Fund apportionment. Mrs. Emma Laird is the consecrated, efficient Margaret Fund chairman for the association.

Rev. Leo Green who was graduated from Mississippi College a few years ago, now attending the Louisville Seminary, will preach for a week in an evangelistic meeting in Clinton, beginning March 15. He conducted a young people's revival here a few years ago with great acceptance.

There will be a statewide meeting in Jackson of all dry forces in Mississippi about April 1. Dr. J. R. Hobbs pastor of First Church, Birmingham, will be the chief speaker. Dr. Hobbs is the newly elected president of the National Anti-Saloon League. The exact date will be given later. Get ready to attend. Overflow crowd expected.

Baptist Laymen's Day this year is April 11 and the Brotherhood is anxious to have a good layman in every Baptist pulpit in the South, and to present the plan of the 100,000 Club to pay Southern Baptist debts. They want not merely to talk about it but to do something about it. Their plan is greatly to increase the membership of the club and make a substantial reduction in the indebtedness.

Dr. W. W. Hamilton, president of Baptist Bible Institute, has accepted an invitation to speak at the Home and State Mission Conference at Ridgecrest the first week in August on "Home Mission Achievements in a Great Southern City." The conference program, as announced by Dr. J. B. Lawrence, will deal with fundamental problems of mission work in the homeland, and with ways of growing a missionary denomination. An evangelistic conference will be held each afternoon during the week. In addition to his address on home Missions in New Orleans, Dr. Hamilton will conduct a conference on "The Type of Education Necessary to Promote an Adequate Missionary Program." Other speakers who have accepted places on the program are Dr. John R. Sampey, Dr. W. W. Barnes, Dr. E. McNeill Poteat, Jr., Dr. J. W. Jent, and Dr. J. E. Dillard. These are in addition to a number of missionaries who will bring two messages daily from their fields.

Thursday, Ma

News a

J. B. LAW

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News and Truths About Our Home Mission Work

HOME MISSION BOARD

J. B. LAWRENCE, Executive Secretary

JOE BURTON, Publicity Secretary

HOME MISSION PROGRAM DEPENDS ON W. M. U. OFFERING

Home Missions is receiving special emphasis all over the South the first half of March. Pastors are preaching on Home Missions. Women are studying the work of the missionaries on home fields. Baptists all over the South are uniting their prayers for those who are carrying the gospel to the neglected groups in the homeland.

As a result of this special emphasis, and to give definite expression to the concern for missions thus stimulated, an offering is being made for Home Missions. Because of the needs of the mission fields, because of the obligations resting on Southern Baptists to meet those needs, and because of our love for Christ, this one special offering of the year for Home Missions should be a worthy one.

Much depends on the Annie W. Armstrong offering for Home Missions this year, the goal for which is \$107,000. It will provide living expenses for a large number of consecrated missionaries, for whose salaries no other provision has been made. They have been called of God to fields of sacrificial service, and Southern Baptists have the privilege in this special offering of providing sustenance for them so that they may give themselves completely to the mission work. The salvation of lost souls depends on this offering. Our whole mission program in the homeland and the discharge of our mission responsibility hinges on this Annie W. Armstrong offering.

BEALL MAKES GOOD WILL TOUR THROUGH WESTERN STATES

Rev. Noble Y. Beall, field secretary of Negro missions, in company with Dr. T. T. Lovelace, executive secretary of the Home Mission Board of the National Baptist Convention, Inc., has recently returned from a good will tour of Alabama, Tennessee, Arkansas, Oklahoma, Texas, New Mexico, Arizona and California.

The three-fold purpose of the tour was to bring representative leaders of white and colored Baptists together for mutual fellowship, to encourage cooperation in mission work on local fields, and to contact leaders of the two groups in behalf of Home Missions.

Brother Beall reports good meetings in every state. Several similar tours are planned for the spring and summer.

OUR PART IN THE NEGRO'S DEVELOPMENT

By Noble Y. Beall

(Note—The following plan of work outlined by the Home Mission Board's field secretary to the Negroes has been officially adopted by the two national Negro Baptist conventions.)

We are not unmindful of our obligation to the Negro of the South. We recognize that "no man liveth unto himself" applies in respect to our attitude toward and our efforts in behalf of the Negro. One in every four of our total population is a Negro. In some states the ratio is much higher. For instance, in Mississippi one of every two persons is a Negro. We are here together in one country, in one community, in one brotherhood.

There is no disposition on the part of Southern Baptists to neglect or fail the Negro. We have not always known what to do, nor what to emphasize most; but deep in our hearts we have wanted to help in the most acceptable way. We would do our full part now in their behalf.

There are three major things we are proposing to do at this time. First, we propose to inform the members of our own churches as to the needs, purposes, plans, programs, desires, ideals and goals of the Negro Christians. We are dedicated to the task of bringing to the attention of our people the fact that there are more than six million Negroes in the South outside of

the churches. Then, we hope to enlist our people in supporting in a greater way the American Baptist Theological Seminary, a joint effort between Southern Baptists and Negro Baptists to train ministers and missionaries for the Negroes.

We recognize that there is a serious limitation placed upon us by the social order in which we live, an order which is outside of and beyond our immediate control, but, nevertheless, we propose to make some contribution toward the full development of the Negroes in our midst.

Second, we propose to share with Negro Baptists, irrespective of conventional differences, all that we know in church polity, educational institution, organizational technique, missionary methods, and Christian experience. We do not propose to have anything to do with the internal affairs of the Negro organizations. Regardless of how much one might regret the divisions in their ranks, we recognize two fundamental principles involved: first, the right of the individual to worship God according to the dictates of his conscience; and, second, the inherent right and full autonomy of a convention. It is possible that they will do more, anyway, by having many organizations and conventions. However that is not our primary concern. We want to help. We would not raise even one finger to impose anything upon them, but we will go the length and breadth of this country to share what we have with them.

Third, we propose to help create better "attitudes" in the matter of racial adjustments in the South. We are not unmindful of the serious problems involving both white and Negro people in the South. These problems are our problems, and we propose to make some contribution toward their solution. We want the Negroes to know that we share with them their own peculiar racial problems. Attitudes are not always easily located, defined, and catalogued, but they are real, nevertheless, and we propose to change them for the betterment of all concerned. In this most difficult task we propose to cooperate with them on the basis of a brotherhood in Christ.

For we are ambassadors of Jesus Christ and our ministry is one of reconciliation—reconciliation between people and between individuals and God. We propose in every way possible to prove ourselves as ministers of God in much patience, in afflictions, in necessities, in distresses, in strikes, in imprisonments, in tumults, in labors, in waitings and fastings, that our ministry be not blamed.

GOD HAS SHOWN ME THE KEY

Refugio Garcia

For more than seven years I have been fighting in this field where the perverse precedents of certain evangelicals have left deep and lamentable impressions which are almost indelible.

Gonzales and Waelder are places where the gospel has been preached about forty years and has flourished and borne fruit, but the enemy has also sown discord and has made bitter and repugnant fruit.

In these seven years in Gonzales only fifty persons have been received for baptism and in the three years I have preached in Waelder only seven have been received for baptism.

It is doubtful whether there is a harder place to preach than in these places. That is my opinion, because of the reasons mentioned above. But with God nothing is impossible; anything is possible with Him. At the beginning of the past year He revealed an idea for a campaign. Then the services were not crowded, personal work was hard to do, and visiting almost impractical.

So I began this campaign which seems to be giving good results, though the Catholic priest wanted to hinder it, but he went out sadly disappointed; to such extent that he had to abandon his place, leaving his congregation very dis-

pointed and some of them very angry for he had torn down the church to build a new one and he left them without any church at all until now.

There has been a very remarkable change now; we have had with us those who never used to attend our services, and the ones who hated us before now have confidence in us. Such have been the results that I believe I am right in saying it looks like God has shown me the key of this field, because it offers us much hope.

BR

HOTEL ACCOMMODATIONS AND RATES

Available Southern Baptist and W.M.U. Conventions, New Orleans, La., May 11-17, 1937

Roosevelt Hotel:

50 double rooms, equipped with full size bed, to be occupied by two persons, per day	\$4.00
50 double rooms, per day	\$5.00
100 double rooms, per day	\$6.00
50 double rooms, equipped with twin beds and bath, @	\$6.00
100 double rooms @	\$7.00
50 double rooms @	\$8.00

Jung Hotel:

50 single rooms with bath, per day	\$3.00 to \$3.50
150 double rooms with bath, per day	\$4.00 to \$5.00
100 rooms with twin beds and bath, per day	\$5.00 to \$6.00

If more than two people occupy a room with addition bed, an extra charge of \$2.00 will be made therefor.

Hotel New Orleans: (Owned and operated by The Roosevelt)

85 double rooms, equipped with full size bed, to be occupied by two persons, per day	\$4.00 and \$5.00
15 double rooms, equipped with twin beds and bath, per day	\$5.00 and \$6.00

Hotel Monteleone:

Rooms with baths, one double bed, 2 persons, per day (per room) \$4.00 and \$5.00.

Rooms with baths, twin beds, 2 persons, per day (per room) \$5.00 and \$6.00.

If more than two persons occupy a room with additional cot, an extra charge of \$2.00 will be made therefor.

The St. Charles:

(With Bath)

30 single rooms @ \$2.50—double	\$3.50
30 single rooms @ \$3.00—double	\$4.50
50 single rooms @ \$3.50—double	\$5.00
50 single rooms @ \$4.00—double	\$6.00
(Double Rooms with Bath)	

20 twin beds—\$5.00.

45 twin beds—\$6.00.

Suites, consisting of parlor, bedroom, and bath \$8.00, \$10.00, \$12.00 and \$15.00 per day.

Rooms without baths \$1.50 single; \$2.50 double.

The DeSoto Hotel:

5 single rooms, without bath, each	\$1.50
5 single rooms, without bath, each	\$2.00
5 double rooms (1 double bed), without bath, each	\$3.00
5 double rooms (twin beds), without bath, each	\$4.00
5 single rooms with bath, each	\$2.50
5 single rooms with bath, each	\$3.00
20 double rooms (1 double bed), with bath, each	\$4.00
10 double rooms (twin beds), with bath, each	\$5.00
15 double rooms (twin beds), with bath, each	\$6.00
14 rooms, 7 combinations, consisting of two rooms with connecting bath, double bed in one room, twin beds in the other, suitable accommodations for four persons, \$2.50 per day each person, or \$10.00 per day each combination.	

14 rooms, 7 combinations, consisting of two rooms, connecting, one with bath, double bed in each room, suitable accommodations for four persons, \$2.00 per day each person, or \$8.00 per day each combination.

PLEASE MAKE YOUR RESERVATIONS
WITH THE HOTEL DIRECT.

EDITORIALS

"DON'T DISTURB"

You have seen these words "Don't Disturb" on a large placard hung on certain doors in the hotels, and understood that the person occupying a room where this sign was displayed wished to be let alone, not to be called to breakfast, nor summoned to any engagement, but allowed to remain quietly in his room, probably asleep. Somehow these words and this sign came into mind the other day when listening to a lady telling about the occupants of many of our pews at church. She is a lady in position to know what she is talking about, for she goes to church regularly, has a large part in its work and is thoroughly interested in the membership.

To be specific she was talking about the fitness of a certain preacher for the pastorate of a church which was making inquiry about this preacher, to learn whether or not it was worth while to take up with him the matter of a call. She was asked about the church, what sort of folks they were and what sort of preacher was apt to suit them. Her response was that they were nice people, comfortably situated in life, with satisfactory incomes; that the church was getting on at a good even gait. The impression made was that they were pretty well satisfied with what they had and what they were, and would appreciate not being disturbed in their consciences, in their way of living or in the pace they were making in the regular and ordinary church life. In other words they had seated themselves in a comfortable church pew and hung out the sign on the end of the bench, "Don't Disturb."

And we began to cast about in our mind, and wonder if that isn't about the state of things in a large number of our churches, and with a good portion of the pewholders in our churches. What is a preacher for anyway? There are not a few infants of widely varying ages in the churches who would be satisfied with a preacher who passed around the "pacifiers" for all the two hundred pound babies in the pews, and was sufficiently attentive to pick them up and put them back in their mouths when these babies dropped them. Don't Disturb!

The preacher must tread softly lest he jar the nerves of any of the members who are afflicted with the jitters. He must not cross them in anyway by suggesting that they should wake out of sleep and help with the chores about the church house. He must not cross any of their foibles, expose any of their weaknesses, or point his finger at any of their sins and short-comings. The man who passes the collection plate must not rattle it noisily under their noses when he passes. There must not be anything said about questionable business practices or social dissipations. Easy now, when you come along that way.

They are willing to pay a decent sum to keep the church running smoothly, for they like the church to run like the bank without any creaking and clanking of the machinery. But please don't mention any special collections or any emergency conditions. They have already paid their fare and like Jonah have gone to sleep. You will not find them favorable to evangelistic campaigns. They are like a well to do church member years ago who said to this preacher when he announced special services for the week, "What's the matter? Isn't everything getting on all right. Aren't they paying your salary? Aren't the congregations keeping up? What do you want to have a meeting for?" There are people who go to church like they get a berth in a Pullman: keep the lights low; put up the silence sign, and please don't let the engineer shake up the passengers.

Now we get into this condition without being aware of it. We have a mistaken notion about what a church is, and what it is for. It is not a de luxe streamlined string of coaches to take us to heaven. It is not an airline vessel to transport us to paradise. A church is the body of Christ to carry on where He left off. Paul re-

bukes those who indulged in the luxury of speaking in an unknown tongue, which was merely a spiritual rapture bringing no message for a lost world. He said, "If the trumpet give an uncertain sound who shall prepare himself for battle?" And that can mean nothing else than that life is a conflict, that we have a fight on our hands with the forces of evil; and that the man who speaks to us in the congregation of the saints must rouse us as with trumpet tones that call to conflict.

These softly swinging, sleep producing soporifics, called sermons, are not confined to any age. Rather the demand for them is perennial. There were some who heard Ezekiel who are thus described: "Thou are unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument, for they hear thy words but do then not."

BR THEOLOGY AND LIFE

One can hardly escape the impression that Jesus deliberately challenged the faith of the Jews by daring to offend some of their religious ideas and practices and by boldly proclaiming himself the Son of God. If it hasn't been done, somebody ought to write a book portraying the calm majesty of Jesus in his assumption of divine authority and prerogative. The assertion of a few that Jesus did not desire men to worship him is utterly puerile, no matter by how prominent a man it may have been pronounced. There is every sort of evidence in every one of the Gospels that Jesus deliberately assumes for himself the functions of deity, and has no hesitancy in speaking with divine authority. That is just as clearly shown in Matthew when he says, Ye have heard, . . . but I say unto you, as it is in John. Though it must be said that John makes it his one purpose in writing his Gospel to show that "Jesus is the Christ, the Son of God, and that believing ye may have life in his name."

All of this talk about the Bible not being a book of theology is just puerile ignorance or worse. The Bible is above everything else a revelation of God, and that is just another way of saying it is a book of theology, for theology is a treatise on God. And all the talk about discarding theological teaching, that is teaching about God and about the person of Jesus Christ, as having no practical value in religion is ignorance about the fundamental truths of our being. Our ideas about God will determine definitely what we are and what we shall be. It will determine our conduct, character and destiny.

When John says "These things are written that ye may believe that Jesus is the Christ the Son of God; and that believing ye may have life in his name," he expresses two objects and he connects them inseparably: to believe that he is the Son of God, and that believing we may have life in his name. You can't separate those two things.

There is quite a disposition today to divorce theology and religion. And it can't be done without destroying religion. There are a few teachers and preachers who would have you believe that religion is something just between you and your friends, or maybe just between you and yourself, and need not concern your friends. They would have you believe that your ideas of God are unimportant. You can fix up one to suit yourself. One man was heard to say that if God punished people for turning away from him or ignoring him, that he didn't care for that kind of a God. He preferred to make him one to accord with his own desires. Of course that is heathenism, pure and simple. Whenever people reject the God of the Bible and make one in accord with their own desires, they are following the example of idol makers. They are worshipping the works of their own hands if indeed they worship at all. And when men turn away from God they face the abyss of moral corruption.

You can't turn from God without turning to sin. And you can't turn from sin except by turning to God.

But the statement must go further and deeper than that. There is no spiritual life, and so no life eternal except to those who believe that

Jesus is the Christ the Son of God. There is no more insidious danger in the world of religion today, than the idea that you may be a Christian without having orthodox notions about Jesus. From some you hear the seductive suggestion that it doesn't matter about believing in the virgin birth of Jesus; nor what ideas you have of his divinity or deity. Jesus wasn't ready to lay the first stone in building a church until one said, "Thou art the Christ the Son of the living God." And if he had built it of any other material it wouldn't have been worth the sand it stood on. That is not a church which does not enthrone Jesus as God's son. He is not a Christian who stops short of believing that he is the Son of God. That is a counterfeit of the gospel that does not proclaim him as seated at the right hand of the throne of God. Nothing short of Him who was exalted to the right hand of God can give repentance and remission of sins. No other gospel can save from sin, or give to the world a decent standard of morals, or furnish the motive power to righteousness.

BR JESUS' CHALLENGE TO FAITH

Jesus is the finest combination of tactfulness and audacity the world ever saw. He was always conscious of danger, but never fled from it. He was always diplomatic in his approach to people but never servile or afraid. To be unafraid and yet never guilty of bravado may be difficult of attainment, but it is to have the proper balance and poise in character.

When one reads the fifth chapter of John's Gospel, the account of healing the impotent man at the pool, and the subsequent discourse of Jesus, one must marvel at Jesus' calm claim to divine honor and prerogative. We see in it all a straight forward challenge to faith which must be answered by a yes or no.

In the first place the healing of the cripple on a sabbath day was an assertion of divine prerogative in itself. Either Jesus did more healing on the sabbath than on other days, or else the impression made was greater, and the record of them more noticeable than those of other days. He seems to have deliberately chosen to heal on the sabbath that he might assert his divine authority. The authority was not simply in the healing, but in using the sabbath as a time for healing. And he says plainly, "The Son of man is Lord of the Sabbath." Or in this fifth chapter of John, "My Father worketh hitherto and I work." There was no question in the mind of anybody that the sabbath was a divine institution. No man would have any right to change the law with reference to it, or could violate it without incurring guilt before God. And when the Jews reproached him for doing these things on the sabbath, he simply said he was doing nothing more or less than God was doing. That does not mean necessarily that a man may do what God does but it does mean that Jesus puts himself on a plane with God and says, "My Father worketh until now and I work." Jesus could mean nothing less than that he himself in healing the lame man is only doing what as God he is habitually doing; that he works unceasingly, without interruption and without regard to the day of the week. The sabbath was made for man, and not for God. This was a shock to them. Does your faith accept it?

Not only so but he said it in such a way as to leave no room for doubt in their minds as to his claim. He said, "My Father." And they said truly that meant that he was equal with God. This offended them grossly, as it still seems to offend some people who are squeamish about calling Jesus God. And they spoke out their protest against his making himself "equal with God."

But Jesus did not say they had misunderstood him. He did not say that his words were to be taken in some accommodated or "Picwickian" sense. Quite the contrary; he goes on to identify himself with the Father, by saying that what the Father does, he does and vice versa. There is

Thursday, March 11, 1937

no sort of . . . statement . . . faith in him . . . conception of . . . and identity . . .

And then . . . things which . . . ye may m . . . can do. The . . . life to who . . . has referen . . . raised from . . . to the raisi . . . he made p . . . rection and . . . has the key . . .

And then . . . all men. Go . . . all decision . . . this age or . . . order that . . . honor the . . .

Likewise . . . factor in th . . . my word, . . . eternal life . . . upon his m . . . alone determ . . .

Then he . . . Baptist, an . . . Old Testam . . . fy their fa . . . to appeal . . . because he . . . It ought n . . . to depend . . . he does t . . . condition . . . Father's v . . . tism, and . . . through h . . .

And fin . . . Old Testam . . . him. They . . . beforehand . . .

Through . . . faith, to a . . . ability to . . . "These a . . . ye will no . . . What ten . . . world, in . . . of all the . . .

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no sort of hesitancy in his claim. He makes the statement plain that he may challenge their faith in him, and makes it clear that any conception of him that stops short of his equality and identity with the Father is utterly inadequate.

And then in quick succession he speaks of the things which he shall do, "the greater works that ye may marvel," things which none but God can do. These are here enumerated as giving life to whom he will, raising the dead. Here he has reference probably not to the few whom he raised from the dead while here on earth, but to the raising of the dead at the last day. This he made possible by his own death and resurrection and now as Lord of life and death, he has the keys of death and of hades.

And then he announces his position as judge of all men. God has put all judgement into his hands, all decisions, all judgments whether they be in this age or at the end of the age. And this in order that "all may honor the Son even as they honor the Father."

Likewise Jesus makes his word the determining factor in the destiny of all men: "He that heareth my word, and believeth him that sent me hath eternal life." The possession of eternal life hinges upon his message, his word to men. That and that alone determines their destiny.

Then he appeals to the testimony of John the Baptist, and of the Father himself, and of the Old Testament scriptures to confirm and satisfy their faith. He feels that it is a condescension to appeal to the testimony of John the Baptist, because he says "I receive not the witness of man." It ought not to be necessary for one who is God to depend on the witness of man. But he says he does this to accommodate himself to their condition and that they may be saved. The Father's witness was borne to him at his baptism, and by the works that the Father did through him, the miracles which he wrought.

And finally he adduces the testimony of the Old Testament scriptures. They bore witness of him. They gave in detail many of the facts long beforehand of his earthly life and ministry.

Through all these Jesus makes his appeal to faith, to a full faith in his divine nature, in his ability to save. With a breaking heart he says, "These are they which bear witness of me; and ye will not come to me that ye may have life." What terrible havoc sin has wrought in the world, in men's minds, till the combined witness of all these has no effect!

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Convention Board Department

R. B. GUNTER, Cor. Sec'y.
C. Z. HOLLAND, Associate

BACK ON THE MAIN LINE

Many special appeals have been made within recent months. These have doubtless interfered to some extent with the regular contributions to the Cooperative Program. Let us forget the specials for a while and concentrate upon the Cooperative Program and make it count from now until the close of April. For many years April has been our greatest Cooperative Program month. Let us hope to make it the best this year for six years.

Our Cooperative Program receipts have increased slightly this year over last year, but the increase is not large enough to take care of appropriations which have been made. Every interest needs increased contributions—Foreign Missions, Home Missions, State Missions, Christian Education, Orphanage, Hospitals and Aged Ministers.

BR

Second Church, Little Rock, Ark., recently celebrated Pastor C. B. Waller's nineteenth anniversary. In sixty-three years the church has had pastors. The church has elected Gayle Holcomb as pastor's assistant.

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THAT WONDERFUL MOODY

By H. H. Smith

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Wonderful consecration. During the early days of his evangelistic efforts, Dwight L. Moody heard some one say: "The world is yet to see what God will do with and for and through and in and by a man who is fully and wholly consecrated to Him." His immediate response was: "I will try my utmost to be that man." If a single word should be used to describe Moody that word should be "consecration." Every ounce of his strength, every minute of his time, and every talent he possessed were laid at his Master's feet.

Professor William James said: "In opening ourselves to God's influence our deepest destiny is fulfilled." Moody's complete consecration, with his God-giving talents, made him the great soul-winner that he was destined to be. No wonder Gamaliel Bradford gave this title to his book: "D. L. Moody, a worker in souls." "I made it a rule," says Moody, "that I wouldn't let a day pass without speaking to some one about his soul's salvation, and if they didn't hear the Gospel from the lips of others, there would be 365 in a year that should hear it from my lips." He felt that there was no impertinence in hurling this question at any stranger he might meet: "Are you a Christian?" Once he approached a young man with this question, and the curt reply was: "It's none of your business." Moody said, "Yes, it is." "Then you must be D. L. Moody," said the stranger.

Dr. Lyman Abbott said that Moody, like Paul, Luther, and Wesley, was an enthusiast. "His whole life might be summed up, his whole character portrayed, in three phrases from one of Paul's letters: 'In diligence, not slothful; in spirit, aflame; serving the Lord.' . . . To a remarkable degree and in a remarkable measure he united a practical judgment with an enthusiastic spirit, both directed by absolute singleness of purpose."

Moody refused to accept any profits from the sales of his Gospel Hymns, the royalties from which would have netted him more than a million dollars, and devoted the proceeds to his educational institutions and other worthy causes. His complete consecration saved him from any suspicion of a mercenary spirit.

The educational institutions he founded at Northfield and Chicago had but one end for their existence, the promotion of Christian education, with emphasis upon "Christian." When the cornerstone of one of these buildings was laid, he prayed "that God would wipe the school from the face of the earth if anything was taught there contrary to the Word of God."

Consecrated Common Sense

Gamaliel Bradford said that Moody "had the most acute, quick, versatile and penetrating intelligence. No man could surpass him in keen Yankee shrewdness, applied at all times and to all sorts of things." Employing these practical gifts in his religious activities, he succeeded where others failed. He wanted to distribute religious literature, and when some one said that people won't buy religious books because they are too expensive, he replied, "Then the price must come down." The Colportage Library, with its circulation of thousands of books and pamphlets, was the result.

When the managers of the World's Fair decided to keep the Fair open on Sundays, some Christian workers proposed a boycott of the Fair, and others wanted to invoke the law and compel them to close; but Moody's counsel was wiser: "Let us open so many preaching places and present the Gospel so attractively that the people will want to come and hear it." Like a great commander, he took charge of the evangelistic campaign and rented theaters, halls and every available place until he had religious meetings conducted at 125 different places; even using Forepaugh's circus tent Sunday mornings, which was packed with a crowd of 10,000. Two Gospel wagons were used, from which religious literature was distributed and the Gospel preached. It was a successful campaign.

During those days the churches seldom used

LET'S GO

By A. L. GOODRICH, Circulation Manager

"Ask the People and They'll Subscribe"

THE HONOR ROLL

Below we give a list of the churches having 50% or more of the membership as Record subscribers. There are probably others, if so let us know so proper credit may be given.

Ackerman, Blue Mountain, Bay Springs, Coffeville, Chalybeate, Charleston, Calhoun City, Decatur, Deemer, Eden, Florence, Galilee (Glosser), Goodman, Mt. Pleasant (Gloster RFD), Fellowship (Hickory P.O.), Dinah (Walhall County), Hernando, Heidelberg, Itta Bena, Lucedale, West Laurel, Lake, Zion Hill (Amite County), Lexington, Moorhead, Moss Point, Merigold, Montrose, Minter City, Beulah (McCool P.O.), Monticello, Morgan City, North Carrollton, Ocean Springs, Oakville.

Liberty Hill (Courtland and Pope P.O.), Philadelphia, Pontotoc, Plantersville, Prentiss, Purvis, New Hope (Lawrence County), Spring Creek (Neshoba County), Neshoba, New Hebron, Quitman, Ruleville, Rolling Fork, Sardis, Scooba, Sunflower, Shaw, Schlater, Sturgis, Bowmar Ave., Vicksburg, Waltersville, Vicksburg, Taylorsville, Tylertown, Vaiden, Walnut, Webb, Walnut Grove, West, McCool, Harperville, Carmel (Lawrence County), Fair River (Lawrence County), Toxish (Pontotoc County), Hebron (Yazoo County), Drew, Leland, New Hope (Madison), Black Jack (Yazoo County), Belen, Dundee, Lula, Union Hall (Lincoln County), Magee, Union Church (Lafayette County), New Fellowship Church (Newton County), Goodwater Church (Lauderdale County), Big Springs, Lincoln County.

Choctaw County is 100%.

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Rev. M. C. Waldrop, a Mississippi College student, recently put on a Baptist Record campaign in his church at Big Springs, Lincoln County. They secured two-thirds of the families as subscribers.

"Recordly" speaking we wish other Mississippi pastors were students at Mississippi College.

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HELPS W. M. U.

I think the Record gets better all the time: we use it for circle programs with great success.—Mrs. J. L. Peavey, Meridian, Miss.

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MORTON

Attending the monthly deacon's meeting at Morton, we found a fine group of men willing to take time to talk about and think about Kingdom affairs.

Pastor Estes has the work at Morton well organized and is really getting things done. And how his folk do brag on him. (He deserves it.)

We presented the Record and suggested a plan by which it could be sent to every family in the church. They voted to so recommend to the church—let others do likewise.

the daily papers or printed matter to advertise their services, considering it too undignified for religious work. Moody used such means freely, remarking, "It is a good deal more undignified to preach to empty pews, I think."

When a man testified in a meeting that he had been on the Mount of Transfiguration for five years, Moody asked, "How many souls did you lead to Christ last year?" "I don't know," was the reply. "Did you save any?" "I don't know that I did." "Well, we don't want that kind of mountain-top experience. When a man gets so high that he can't reach down and save poor sinners there's something wrong."

His common sense, coupled with rare courage, often solved difficult problems. Some one asked him, "Would you tell a man whose speaking injures a meeting not to take part in a prayer meeting?" "Yes, mighty quick. I would rather

(Continued on page 8)

"BORN OF WATER"

Jno. 3:5

Rev. C. W. Black

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For many years as I would make a study of the Gospel by John, I wondered when I came to this passage just what it meant. Then I would refer to all the helps that I had on it, get a partial satisfaction and pass it on. In brother Lee's first article in which he so ably showed that it did not mean water baptism, giving "many proofs" from the scriptures. I was satisfied with every word he wrote, but in the second discussion in which he interpreted "born of water" to mean the natural or physical birth I was not satisfied. The natural birth being of water is evident and that may be what Jesus referred to. I do not say that is is not. It seems to me to be superfluous, a way in which I don't think Jesus would have spoken.

To give a liberal paraphrase when Nicodemus asked "How can a man be born when he is old . . ." Jesus seems to say: That which is born of the flesh is flesh. I am not referring to that. That is true of all the human race and known by all. But I am telling you of another birth of water and of the spirit that has no connection with the birth of the flesh, nor changes, nor effects it in any way whatsoever. It is as invisible as the wind that bloweth. That which is born of the flesh is flesh. There is no connection between that and what I am talking about.

When Jesus said, "Art thou the teacher of Israel, and understandest not these things?" and then referred to the brazen serpent as a type of the cross, there must have been some type "born of water" referred to. "Understandest not these things?" must have been something in the Old Testament that a teacher was supposed to know and not a thing of nature which all people and races know, a natural fact known to all.

Brother Lee says, "If by prayerful study I have satisfied myself that born of water does not mean baptism why should not a prayerful study satisfy me as to what it does mean?" In the first article he gave conclusive light, "many proofs," from the scriptures that born of water does not mean water baptism, then why not go to the scriptures and give positive proof as to what it does mean rather than go to the country doctor? If the Lord, by prayerful study, will lead us to understand from the scriptures what He does not mean, then is it not conclusive that we should go to the same word of truth to throw light on what it does mean? That is the premises laid down. I do not know personally whether I could accept that premises all the way through or not. When the disciples asked Jesus why the man was born blind He told them why it was not but did not tell them why it was.

This is not to provoke an argument or to prolong a discussion in papers about this born of water question. I do not say that the interpretation is not true. I am not satisfied with it. Does the following scriptures have any bearing on this question? Numbers 19; Ezekiel 36:25-29; Titus 3:5; Ephesians 5:26; Psalms 51:7; Heb. 9:13.

Shivers, Miss.

—BR—

First Church, Columbus, of which Dr. J. D. Franks is pastor has over-subscribed its budget of \$18,000 for 1937. There were 766 who made pledges.

It is hard to understand the situation in the Arkansas legislature on the liquor question. A fight is being made to repeal the liquor law and reenact the prohibition law. Another effort is being made, now that the state is in the retail liquor business to put it into the wholesale liquor business. Those who advocate this latter measure say that the state is making millionaires out of a few wholesale liquor dealers who control the state. One of them is charged with an offer of a \$20,000 bribe to secure legislation satisfactory to the liquor men. In the meantime the legislature at Little Rock adjourns to go to see the horse races at Hot Springs, which resort seems to need a vomiting volcano to break loose in its neighborhood.

WHAT IS A BROTHERHOOD?

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This is written in response to numerous requests for a concise and definite statement of the plans and purposes of the Brotherhood.

—Lawson H. Cooke, Associate Secretary, Baptist Brotherhood of the South.

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It will perhaps be best to approach the subject from a negative viewpoint in order to brush away some of the cobwebs which have clouded our thinking and blurred our vision, because many of us have been trying to make of our Brotherhoods something they never were supposed to be, and being, are doomed to failure.

Not A Mass Meeting

A Brotherhood is not a mass meeting of men. You do not have a Brotherhood when you have succeeded in getting a lot of men to come to a church supper. Some of us seem to have the idea that, in order to have a Brotherhood, every man in the church must "join," when, as a matter of fact, this would very probably defeat the whole plan, because not every man is willing to make the necessary sacrifices. It is wise to limit a Brotherhood to not more than fifty men, and if there are more than this in the church who are willing to surrender themselves to the task, then organize another Brotherhood. Large organizations often become unwieldy, and, too frequently, there develops a spirit of detachment from the rest of the church. There is, in one of our Southern States, a church of more than four thousand members, and the pastor is one of the most resourceful and enthusiastic Brotherhood men in the Southern Baptist Convention; yet, after several years of prayerful work, he has managed to organize only two Brotherhoods in this great church, and the total membership of the two is ninety men. But the annual reports of these Brotherhoods are an inspiration and a revelation of the value of a functioning Brotherhood in a church.

Not To Be A Men's Club

A Brotherhood must never become a Men's Club. This is the rock upon which many Brotherhoods have been wrecked. To entertain is not the primary purpose of a Brotherhood. The church can never hope to successfully compete with the world in matters of entertainment. We are amateurs backed by pennies, and they are professionals backed by millions. The best we can offer is a high class amateurish entertainment, and this will not permanently hold the men. They will become tired of this just as they will of turkey suppers.

Not To Develop Lay Preachers

A Brotherhood is not to be a hatchery for lay preachers. This statement must not be understood as, in the slightest way, minimizing a valuable service which a competent layman may render in the pulpit upon special and appropriate occasions. It is simply an added emphasis to the thought that the Brotherhood is primarily for the development of our men for personal rather than for public service.

What Is A Brotherhood?

What then is a Brotherhood, and what does it purpose to do? If I were asked the question, "What is the program of the Brotherhood?" I would have to answer, "We do not have a program": and isn't it refreshing now and then, to find an organization without a program? Of course, we do not go to our pastors and say, "Brother Pastor, here is the program of the Brotherhood, now put it into operation." We do, however, say, "Brother Pastor, tell us something of your plans, your hopes, and your dreams for our church. We want you to use us in the fulfillment of these things." In other words, the purpose of the Brotherhood is simply to make the man-power of the church available to the pastor in the prosecution of his plans, and in the fulfillment of his dreams. The Brotherhood is to be the friend and co-laborer of the pastor. Now, what is the practical application of this?

Every Member Canvass

The men of the church can be invaluable in an Every Member Canvass. In fact, it will be impossible to have one without them. No enter-

prise in our church life is conducted in a more slipshod, unbusinesslike manner than the so called Every Member Canvass. There is not a worthwhile corporation in the world that could live for ten years if financed in the haphazard manner which characterizes the financing of many of our churches. The only way in which we can explain their continued existence is that, with all of our imperfections and foolishness, the Spirit of God still hovers over them. We have cut down, and cut out, and cut off, until we are in danger of having nothing more than the torso of a once glorious body. Instead of an Every Member Canvass we have sounded an Every Member Retreat, forgetting that retreat is a word not known to the vocabulary of Christ, and that retrenchment is profanity in the dictionary of God. Now, the Brotherhood may be used to the end that, through the Every Member Canvass, our churches may be financed in a manner which is creditable to our profession, and which will be adequate for the task which we have undertaken.

Personal Evangelism

It is impossible to over-estimate the service which our men can render in the field of personal evangelism. They can be used in making surveys of the community, and in bringing the unsaved and the unchurched under the influence of the preaching of the Gospel. Not only during the period of special evangelistic endeavors, but in their daily contacts they can win many others to our great Master. Stripped of all theological implications, our part in the great plan of salvation consists simply in introducing Jesus to those with whom we come in contact. And what a power a Brotherhood can be in this field!

Cooperating With Other Organizations

The Brotherhood purposes to cooperate with every department and organization within the church, and to render every possible service to each. We would strive to have capacity congregations at all worship services, and particularly would our efforts be directed among our men. There can be no possible conflict between the Brotherhood and any other organization, but rather will it become a stimulus to the entire life of the church.

Ministrations

The men of the Brotherhood desire the pastor to use them in bringing aid and comfort to the sick and distressed of the church. Of course, nothing can be substituted for the ministry of the pastor, but that ministry can be tremendously supplemented by the cooperation of the consecrated layman. There are occasions when a visit, from a business man to a business man who is in trouble, is more far reaching in its effect than is a visit from the pastor. Certainly it is true that the value of the combination cannot be overstated.

Denominational Consciousness

A further purpose of the Brotherhood is to create and maintain a denominational consciousness, and, what is more important, a denominational conscience. With this in view, the programs used in our Brotherhood meetings deal very extensively with our denominational institutions, agencies, and activities. The Brotherhood also engages itself in a constant and vigorous effort to increase the circulation of our denominational papers, believing them to be the best media for the dissemination of denominational information.

Missions

Men are intensely interested in missions, the opinion of some to the contrary notwithstanding. It is unfortunate that they have not been accorded full recognition of the services which they have rendered in this department. "Believe it or not," there is a Brotherhood in New Mexico, which, last December, contributed more to the Lottie Moon Offering than did the W. M. U. of the church, and twenty other Brotherhoods in the state made substantial contributions to the same cause. The men, however, are not as well informed in the details of our missionary activities as they desire to be; and, therefore, we frequently find a Brotherhood resolving itself

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Thursday, March 11, 1937

THE BAPTIST RECORD

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into a study group in one of the regular church schools of missions.

Hundred Thousand Club

Believing that nothing is more important just now than the complete liquidation of our denominational indebtedness, and that, based upon present receipts, this cannot be accomplished through the Cooperative Program, the Brotherhood has accepted from the Southern Baptist Convention the assignment of twenty-five thousand members of the Hundred Thousand Club. In many states the men are now busily engaged in this task, and they will keep at it until the job has been done. These debts are the direct obligations of each state in the Southern Baptist Convention, and of each church within each state, and of each member of each church, and there is no way for any of us to escape the moral obligation which is involved.

A Summary

To summarize all that has been said in this statement: The purpose of the Brotherhood is to place at the disposal of the pastor, the church, and the denomination, groups of strong, consecrated, spiritually developed men, who join hands and hearts in the common task of helping our great Master establish His Kingdom on this earth.

—BR—

CONDITIONS IN SPAIN

By Dr. J. H. Rushbrooke, General Secretary
Baptist World Alliance

—o—

The following was published in The Times of London on the 16th of February. The group to which reference is made included Anglican, Methodist, and Quaker representatives. Their report of the facts is in precise agreement with the statements that have reached by letter and verbally from our own people:

The group of Anglican and Free Churchmen who visited Spain from January 29 to February 9 in order to inquire into the life and work of the Christian Churches there in relation to the conflict have issued their report. Their inquiries were particularly directed to conditions in Barcelona and the adjacent country and to Valencia. Some of them extended their investigations to Madrid. The inquiry was limited to the territories under the Valencia Government. In their report they say:

"We found no evidence of an organized 'Godless' propaganda such as has existed in Soviet Russia. We were unable on inquiry to hear of any caricatures of God, or Christ, or of the Virgin and Saints, such as have been features of 'anti-God' propaganda in other countries. On the other hand, members of our party found copies of the Scriptures offered freely for sale on street bookstalls. The situation in regard to religion in Spain was summed up to us by a very acute English observer of dispassionate views, one who knows Spain well and is himself a practicing Catholic, in the following terms: 'There is a strong anti-clerical movement but no anti-God movement in Spain.'

"In all the territory that we visited all Catholic churches were either closed or secularized and no religious services were being held in them. So far as we were able to observe, the church buildings were of three classes. First, those which were closed but uninjured: these were mostly churches of special historical and artistic interest, like the Abbey of Montserrat and the Cathedral of Barcelona. Secondly, churches from which the signs of religion had been removed but which were otherwise uninjured. Thirdly, those that had been injured or destroyed by fire or military operations.

"When the rebellion occurred the Syndicalist and Anarchist sections of the population became much more bitter against the church. Some of the churches and convents had been used to store munitions for the rebels, and—as we know from impartial eye witnesses—crowds were fired on from them. These facts explain certain acts of violence, especially in the towns. In the countryside there is evidence to show that the destruction of churches was in some cases the work of

marauding bands of terrorists who invaded villages and either burned the churches or compelled the villagers to do so at the point of the bayonet. The Government made a determined effort to preserve whatever was of artistic value in the churches.

"Some clergy fled abroad in the first days of the rebellion. Others were conveyed out of the country by the Government in order to save their lives. Cardinal Vidal y Banquer, Archbishop of Tarragona, and his entourage were rescued from a mob and put safely on an Italian ship. Of the diocesan Bishops in Catalonia, only one, the Bishop of Lerida, was the victim of a mob. Some priests are in prison or in detention as a means of protecting them against possible violence. Others are in hiding. But many certainly were killed, either after a trial which proved them to be involved in the rebellion, or in outbreaks of mob violence. Unless the parish priest was actively unpopular he was not killed by his own people. The hatred was much more violent against the religions of others than against the parochial clergy. It was asserted that the discovery of large stores of money in clerical and conventual houses exacerbated the passions of the mob.

"In the eyes of considerable masses of the population the Church had come to be regarded—rightly or wrongly—as an instrument used by the powerful to keep them both ignorant and poor. On the other hand it has to be remembered that there had grown up in Spain a section which believed in violence and terrorism and whose activities were specially directed against the Church and the observance of religion. In the Basque country, where the clergy have lived in close sympathy and contact with their people and where a vigorous effort is being made to build up a society on the principles of Catholic social justice, anti-clericalism is a negligible force.

"With regard to the future all the members of the Valencia Government expressed their belief in freedom of faith and of worship, and the hope that when the war was over a good number of churches would be reopened, in spite of the fact that, as some of them frankly recognized, Catholic churches might become centers of political opposition again. There would, of course, be difficulty in de-secularizing some of the church buildings which have been put to communal uses."

—BR—

Matthew says of the Roman guard at the tomb of Jesus, "They took the money, and did as they were taught." A paper which accepts liquor advertisements and then advocates the liquor business in its editorial columns, should have that scripture pasted all over its headlines.

The people of Mississippi who have become familiar with "tokens" might be interested in what is said of a token in the Bible, Mk. 14:44, "Now he that betrayed him had given them a token, saying, Whosoever I shall kiss; that is he, take him and lead him away safely."

Dr. Jno. A. Huff, now pastor of First Church, Chattanooga, will deliver a series of sermons at Calvary Church, Jackson, next week on the Second Coming of Christ. Dr. Huff was in a revival meeting here a few months ago, preached once on this subject and was invited to come back and give the series.

A Baptist pastor in Jackson told his people Sunday about a man who came to him and said he was about to give up smoking; that when he was a boy somebody persuaded him that he couldn't be "a man" unless he smoked. Now he is about to give it up because he is afraid if he continues to smoke he will be regarded as "a sissy."

Brother N. B. Saucier began recently a new tour of duty as chaplain in the Reserve Corps. He looks after five camps in Georgia, near Atlanta, Villa Rica and Cartersville, the latter made famous by Sam Jones and Miss Lottie Moon and other Christian workers. At a recent camp service five young men made public profession of faith. Brother Saucier feels that there is great opportunity in these camps.

PROGRAM

Bible Conference South Miss. Baptist Ministers
Mississippi Woman's College, Hattiesburg, Miss.

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Monday Morning Session

10:00—Chapel devotional, F. D. Hewitt, Jr.
10:30—Organization and announcements.
10:45—Study in Ephesians—Dr. E. F. Haight.
11:45—Sermon, Dr. T. F. Harvey.
12:30—Lunch.

Monday Afternoon Session

1:30—Devotional, D. W. Moulder.
1:45—Doctrinal study: SIN, Dr. B. Locke Davis.
2:30—Sermon building: Evangelistic, W. A. Green.
3:15—Study in Ephesians, Dr. E. F. Haight.
4:15—Adjourn.

Monday Night Session

7:00—Devotional, N. J. Lee.
7:15—Doctrinal study: Regeneration, E. K. Cox.
8:00—Study in Ephesians, Dr. E. F. Haight.
8:45—What Baptists Believe, Dr. M. O. Patterson.
9:30—Adjourn.

Tuesday Morning Session

9:00—Study in Ephesians, Dr. E. F. Haight.
10:00—Chapel devotional, G. S. Jenkins.
10:30—Pastoral and Church problems, R. K. Corder.
11:10—Sermon Building: Expository, B. S. Hiltunen.
11:50—Sermon, M. S. Varnado.
12:30—Lunch.

Tuesday Afternoon Session

1:30—Devotional, W. S. Allen.
1:45—Doctrinal study: Sanctification, Dr. P. I. Lipsey.
2:30—Sermon Building: Topical, G. O. Parker.
3:15—Study in Ephesians, Dr. E. F. Haight.
4:15—Adjourn.

Tuesday Night Session

7:00—Devotional, J. A. Barnhill.
7:15—Doctrinal study: Glorification, Dr. L. G. Gates.
8:00—Study in Ephesians, Dr. E. F. Haight.
8:45—Sermon, G. E. Hodge.
9:30—Adjourn.

Wednesday Morning Session

9:00—Pastoral and Church Problems, Dr. J. W. Mayfield.
10:00—Address, Dr. E. F. Haight.
11:00—Inspirational Address, Dr. D. M. Nelson.
12:00—Adjourn.

—BR—

GOOD SERVICES IN INDIAN ACADEMY

—o—

The Lord blessed us in a wonderful way at Jones Male Academy, Hartshorne, Oklahoma, by giving us twenty-five young men to profess Christ as their Savior. These young men manifested their deep spiritual feeling by much weeping as they stepped away from their comrades to profess.

Mr. O. Padgett, the superintendent, is a fine Christian gentleman and is cooperating in every way in our work. He is not only interested in the Indian students but in the Indians as a whole.—A. W. Hancock, Indian missionary.

—o—

Missionary R. J. Moore, Tuscaloosa, Alabama, is grateful for two dozen song books and other literature received recently. He is constantly in need of Bibles, portions of scriptures, and other literature in his work among the Negroes. He will make good use of any such material sent to him.

—BR—

The Alabama W. M. U. Convention meets next week, 16-18 at Gadsden. Dr. L. O. Leavell is scheduled to be one of the speakers.

Abraham Lincoln said that the liquor business has many defenders but no defense. And you may have noticed that Matthew says in his Gospel that there were many witnesses against Jesus at his trial but no witness or testimony. His words are, "Now the chief priests and the whole council sought false witness against Jesus, that they might put him to death; and they found it not, though many false witnesses came."

Mississippi Woman's Missionary Union

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STATE W. M. U. CONVENTION APRIL 6-8

First Baptist Church, Hattiesburg, Miss.

We are making an appeal to all our praying women to pray for an outpouring of His Spirit upon us in Hattiesburg at our W. M. U. Convention next month. May we pray that His name be glorified in all our sessions and that the women will go away with a great spiritual blessing to pass on to those who stay at home.

—o—

The eighth district chairman has already sent in her check for W. M. U. specials for the first quarter which does not close until March 31st. This is a fine piece of work and what one group of women can do, others can follow. I know all other districts will want to do likewise.

—o—

ANNUAL MESSAGE TO FORMER B. M. C. STUDENTS AND FRIENDS

First, as to Mrs. Graves: She seems to be somewhat more vigorous, but her sight is no better, of course. Her message to me recently was: "I can't do anything for Mo Kwong Home, now, but just leave it to you all and pray for the work." She is still cheerful—singing in her heart, as she says:

"How tedious and tasteless the hours
When to work no longer I see!
But Jesus, sweet birds, and sweet flowers
Have not lost their sweetness to me."

She rejoices to hear all the cheering messages concerning Mo Kwong Home and her blind girls. By the way, she asks me to make it clear in my correspondence that it is Mo Kwong Home, not Mo Kwong School, though they do have school for the girls in the Home.

Second, as to our new superintendent-treasurer of Mo Kwong Home: We feel we are most fortunate to have Mrs. Harold H. Snuggs to serve in this capacity, and her reports of the work make our hearts glad. In her letter of July 9, 1936 she said: "Recently we had a guest who visited us in Canton, Mr. Eugene West, assistant pastor to Dr. Porter in Charlottesville, Virginia. He was thrilled over Mo Kwong, and told me to go ahead with the putting in of some lights and he would get the money to pay the bill." And in her letter of Nov. 13, 1936, she says: "Mo Kwong is actually lighted up with electric lights and oh, what a difference it makes over there! The girls were as pleased as they could be over the lights." A beautiful spirit this, isn't it?—glad to have their Home made more attractive and comfortable for others, though they could not see the lights themselves! In one of her letters she says: "When one sees the big difference in the blind girls in the Home and those who have to make their living by begging, well, there is no comparison! The girls seem happy and the little ones seem to be the very happiest. They seem to have games they play, at least they have a good time. They all know my voice and I have only to speak one word and all of them call me by name as I go in and out."

"It would have thrilled your hearts had you been here on Saturday morning of the Centennial, when Mo Kwong girls were asked to play on their mouth organs"—harmonicas sent them by B. M. C. students and other groups in America. "There were twelve of them, and oh if you could have heard them as they played! Really, I have never heard anything like it. They played in four parts. One person told me they did not shed a tear during the entire program with the exception of that morning and when the blind girls played they could not keep back the tears, and there were many who felt the same way."

Third, as to future plans for Mo Kwong Home:

As stated in my message to you last year, the oversight of this work in China, since Mrs. Graves had to give it up, has been committed to a committee of missionaries and Chinese Christians—six of each, I understand—with Mrs. Snuggs as treasurer.

In Blue Mountain College on March 6, 1936, at a meeting attended by Dr. Theron Rankin, the Oriental Secretary of our Foreign Mission Board, steps were taken toward the organization of a "Mo Kwong Founders Board" or "The American Mo Kwong Board" we may decide to call it. At the meeting which we hope to have soon for the completion of this organization, we hope to have Dr. Charles E. Maddry, Corresponding Secretary of our Foreign Mission Board, to meet with us. The plan is for this Board to cooperate with the committee in China in carrying on this work, our Foreign Mission Board to handle our Endowment Fund, sending the interest each year to the secretary-treasurer of "The American Mo Kwong Board," who forwards funds to the Mo Kwong treasurer in China. We are planning for the perpetuity of our "Mo Kwong Home for Blind Girls" till He comes.

Fourth, as to the "Whilden-Graves Memorial Mo Kwong Endowment Fund": Two thousand dollars for this cause was listed to come out of the Lottie Moon Christmas offering of 1936, which amount, added to our \$4,000.00 makes \$6,000.00 as the nucleus of the adequate endowment fund we hope to raise. Years ago Mrs. Graves lay awake nights thinking of this great need and wrote me about it. She, under God, was the inspiration of our efforts to raise an endowment fund. How grateful we are to our W. M. U. of the South, for the lovely gift of \$2,000.00, and I have been assured our Mo Kwong Home will be listed again in the 1937 Christmas offering objects; and now, shall not we, as individual B. M. C. students, give as generously as may be to this fund, in addition to our gifts for current support fund? Surely our "King Eternal" is "leading on" in this work.

Fifth, as to this year's support fund: I'm sorry to say we had another deficit last year—\$813.60—and hence the greater reason for striving harder to reach the goal this year. \$2,000.00 is the very least we should set as our goal, for 75 children at \$40.00 per child per year makes the estimated need for support fund \$3,000.00. I count on sales of knitted things and some gifts that occasionally come from other sources to take care of the third thousand of estimated need.

With our goal at \$2,000.00 and amount received up to date (Feb. 4, 1937) only \$451.70, we lack \$1,548.30 of reaching our goal—more than we lacked on this date a year ago. So you see the urgent need for us, each one, to do our very best this year.

Remember April 1st is the close of our fiscal year, and please let your gift come as promptly as possible.

Sixth, as to our Honor Roll: Our Honor Roll—those individuals or groups who give \$40.00 a year for support of one child—was only four in number last year. "May their tribe increase" this year! How the generous gifts do help!

Most sincerely, MRS. T. C. LOWREY

BR

Northern Baptist Convention meets in Philadelphia May 20. The general theme is "The Church Today and Tomorrow."

Mrs. W. J. Poundstone who recently died at Humeston, Iowa, left her home to the church for a parsonage and half her other property to American Baptist Foreign Missionary Society.

THAT WONDERFUL MOODY

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(Continued from page 5)

hurt one man's feeling than hurt the whole meeting. Sometime ago I said to a man: 'You ought not to have said what you did tonight; and, besides, your record is all bad and you ought not to take part at all.' 'Sir,' he said, 'you hurt my feelings.' 'Well,' I said, 'you hurt mine. I have feelings as well as you, and you hurt the feelings of 500 other people besides.'

He could be outspoken without being abusive. In a sermon he said: "I have received a letter from a gentleman telling me that he thinks it is his Christian duty to tell me that I have not put the way of life before the people right, because I have not preached baptism. He says I ought to give them an answer straight. That letter is written on paper with 'a wholesale whiskey house' for a letterhead. Well, if that gentleman is here tonight, I want to give him a message straight: If you don't get out of that infernal whiskey business, you'll be lost forever, baptism or no baptism. I hope that is straight enough."

His Influence on the Ministry

Not only the young and inexperienced ministers, but many of the most prominent ministers, acknowledged their debt to Moody, among them Theodore Cuyler, F. B. Meyer, Campbell Morgan, and others. Dr. Weston, president of Crozier Seminary, said he considered it one of the greatest blessings of his life to have come in contact with Mr. Moody. At the close of Moody's first evangelistic tour in England, a prominent minister of Manchester said: "If one class has been blessed more than another during these past weeks, it has been the regular Christian ministers . . . We have received nothing less than a fresh baptism of the Holy Ghost . . . If he had accomplished nothing more than a quickening of the ministers of this great center of population and the stirring us up to a greater devotion to our glorious calling as laborers together with God, his visit would not have been in vain."

Dr. Campbell Morgan said he considered Moody as one of God's choicest gifts to the church and the world during the nineteenth century.

He Confessed His Faults

When his impulsive nature led him to speak hastily or uncharitably of any one, he was quick to confess his fault. Sometimes he apologized before great crowds, as when he said at one of his services: "I spoke too hastily and wronged my brother. Will you forgive me, my brother, and will you all pray for me?"

Once while travelling, a drunken fellow entered the car, his face cut and bleeding, and on seeing Moody he mockingly began to sing hymns. Moody said, "Towner, let's get out of here," and changed his seat. Later the conductor came in, and seeing the condition of the man, took him to the rear of the car, washed his face and bound up his wounds with a handkerchief. Moody was deeply impressed and said: "Towner, that's an awful rebuke to me. I preached against Pharisaism last night and exhorted them to imitate the good Samaritan, and now this morning God has given me an opportunity to practice what I preached, and I find I have both feet in the shoes of the priest and Levite." That night he related the incident at his meeting and confessed his humiliation.

Ashland, Va.

BR

It is said that out of 350,000 Baptists in Kentucky, 100,000 of them suffered losses by the recent floods.

Thursday, March 11, 1937

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The Baptist Record

Published every Thursday by the Mississippi Baptist Convention Board

Baptist Building
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R. B. GUNTER, Cor. Secretary
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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

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EAST MISSISSIPPI DEPARTMENT

By R. L. BRELAND

A letter from Mrs. A. C. Brister, now living at Charleston, Miss., says in part: "The revival meeting begins at the Baptist church here next week. Brother McElroy is the new pastor. What I hear about him the people like him. He is a grand nephew of brother Hewlett."

Owing to the fact that influenza held me in for several days I failed to get to Pittsboro the fourth Sunday. Quite a number of nice letters have come. One said: "Had our week of prayer and had a good time." Another said, "We turned away disappointed and almost sorrowful when you did not come Sunday." It is fine to have those who remember.

A letter from Dr. W. A. Sullivan, pastor of First Baptist Church of Natchez, says: "Natchez College, Natchez, Miss., owned and operated by the colored Baptists of Mississippi, was founded in 1885, and has been in continuous operation ever since. . . .

"The boys' dormitory of Natchez College was burned on February 12. President A. A. Cosey hurriedly prepared quarters in the trades building, where the boys are now located, and the work of the college is being carried on about as usual."

Brother Sullivan goes on to say that a move is on foot to rebuild a \$40,000 dormitory, and any help would be worthily bestowed upon a good cause.

A letter and a card from Mrs. Eunice Barrett and Mrs. Ola Matthews of Coldwater Baptist Church, Neshoba County, tell of the good week of prayer and also that the women are ready to study the New Why and How of W. M. U.

On March 3, 1937, brother Richard H. Molpus, a substantial member of the Philadelphia Baptist Church, departed this life following an appendix operation. He was only 61 years old. He leaves a wife and several children. Sympathy to the bereaved.

Another good woman departed this life March 3, 1937, Mrs. T. J.

Miley. She was the widow of the late Rev. T. Jeff Miley. She was Miss Missouri Franklin before her marriage. She died at the home of her daughter, Mrs. B. L. McKee at Brandon, Miss. We sympathize with the children, grandchildren and other relatives in the going of this good woman. She was 83 years old. She was the daughter of a Baptist preacher, sister to a Baptist preacher and two of her daughters married Baptist preachers.

I am informed that Pastor Cooke, formerly of Shaw Baptist Church, has accepted an urgent call to the pastoral care of Bowmar Avenue Baptist Church, Vicksburg, and is already on the ground. He succeeds Rev. J. L. Boyd who wrought so well there.

Opening day of the new house of worship of Tillatoba church will be held March 21st. All former pastors, former members and charter members are to be special guests. The following ministers have promised to be present: Dr. R. B. Gunter, Rev. C. E. Patch and Rev. C. H. Ellard. Come and enjoy the day and worship the Lord.

BR—WHY SHOULD A CHRISTIAN TITHE?

1. A Christian under grace cannot do less than the Jews did under law. We admit that he may actually do less, but he cannot do so and at the same time be the kind of Christian that God expects him to be. A new principle prompts us as Christians in our service. We do not serve any more because of coercion. A new law is working in our hearts, and the things done now in our lives arise out of hearts of love for Christ and his program. We are not tithing because the law forces us to do so, but like Paul, "The love of Christ constrains us" to tithe. A new power, then, possesses our lives and leads us into doing the things that God commanded the Jews to do under the law.

2. Then we should tithe, because it is the best method by which one can be sure that he actually gives a tenth. Many people object to tithing because they believe that a Christian should give more than this amount. To this we agree. A Christian ought to give a great deal more than a tenth. Why not, then, adopt tithing as a means of being sure that at least a tenth is given; then it is much easier to give more after one is positively certain that he has given a tithe as a minimum amount.

3. A Christian ought to tithe because Christ commended the system. He said, "These you ought to have done and not to have left the other undone." Jesus did not come into the world to institute a program of repeal. He said, "I came not to destroy the law, but to fulfill." It was not in the purpose and the plan of God that Christ should relieve us of any single moral obligation. He wants them all made complete. Christ came to help us to keep the law rather than to relieve us from that moral duty. There is a verse in Romans 10:4 that says, "Christ is the end of the law." But notice further that he is the end of the law "for righteousness." He did not end our moral obligation to ob-

serve the law, but as for as righteousness is concerned, and also the death penalty of the law, he did end that on our behalf. This comes to be our rich blessing through our faith in him as our substitute.

4. Christians should tithe, because it adopts system and regularity, and relieves the necessity for drives and "spasmodic" giving. If every church member would tithe consistently and thoroughly, the financial problems of any church, city or rural, would be solved, our debts would soon be removed, and Baptists would be free with sufficient finance to send the Gospel of the Son of God to the ends of the earth. Just one-tenth of the annual income of Southern Baptists alone is equal to more than twice the seventy-five million we tried to raise in a period of five years. Oh, that God's people would only be fair financially, and that people who call themselves Baptists would cease once and forever to argue against God's plan of supporting His program.

5. We notice again that Paul urged systematic and proportionate giving. It would not be difficult to believe that New Testament Christians were tithers. Something was said in the paper about a "loud silence" in the New Testament regarding the subject of the tithe. This to me is an indication that the early Christians did not have to be taught their duty as to giving the tenth. There is also a "loud silence" about observing the day of worship, but the Christians observed it just the same. It was not necessary to remind these converts from among the Jews that it was their duty to keep the Lord's day holy and to give one-tenth of their money. The tithe is just as holy unto the Lord as the seventh day. If we refrain from desecrating the Lord's time, why should we not also refrain from a selfish use of his money? One-tenth of our money belongs to God, and I for one am going to be honest enough not to spend another person's funds. "Render to Caesar the things that are Caesar's, and to God the things that are God's."

H. T. Sullivan
Pastor of Long Leaf Baptist Church.

SEMINARY PASTORS' CONFERENCE TO BE HELD AS SCHENKED, MARCH 8-12

By Don Norman

The annual Pastors' Conference at the Southern Baptist Theological Seminary will be held this year as scheduled, March 8-12. The Seminary itself suffered no direct loss from Louisville's unprecedented flood conditions a few weeks past and classes are now progressing as usual, so there is no reason to postpone this week of fellowship and inspiration which each year means so much to ministers all over the South.

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Dr. George W. Truett, president of the Baptist World Alliance, and now in his fortieth year as pastor of the First Baptist Church, Dallas, Texas, will deliver the Gay lectures, on the subject, "The Message and Mission of Baptists." Dr. Truett will also preach each evening at the Crescent Hill Baptist Church.

Dr. J. W. Jent, vice-president and dean of the faculties in Oklahoma Baptist University, will have a two-fold task, speaking on "Rebuilding the Program of the Village and Country Church," and on "The Rural Church and Its Present Problems."

Dr. John H. Buchanan, pastor of the First Baptist Church, Lynchburg, Va., will lead a series of conferences on "Rebuilding the Program of the Town and City Church." Those wishing accommodations write Rev. W. S. Bullard, Business Manager of the Seminary.

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Throughout the land there is a cry for spiritual strength, fortitude, vision that will enable men to walk with their God day by day. . . . In answer to this cry, the Baptist Sunday School Board is publishing OPEN WINDOWS, its new devotional magazine which will appear in April. Created for all individuals and families, this pocket size, 32-page monthly carries a deep, strengthening devotional message for every day. Designed to fill a real need, it is a magazine you can not afford not to use.

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BAPTIST SUNDAY SCHOOL BOARD

161 Eighth Ave., N., Nashville, Tenn.

Sunday School Lesson

Prepared by
L. BRACEY CAMPBELL

Lesson for March 14 ENCOURAGEMENT AND INTERCESSION

Bible Lesson: John 16 and 17.
Printed Text: John 16:5-7; 17:14-26.

In chapter sixteen, our Lord continues His discourse without an interruption in the thought. He has told His disciples of the persecutions they will have to suffer after He leaves them, so that when the trial comes they may not lose confidence in Him.

ENCOURAGEMENT. John 16:1-33.

I. Coming Persecution. (Vv. 1-4)

Our Lord continues His farewell discourse by telling His disciples that His words to them on this occasion have been spoken in order that they may not be caused to stumble. And He continues by warning them that persecution is going to take certain definite forms. They will be excommunicated, cast out of the synagogues, and this action upon the part of their persecutors will but serve to whet their rage and add fury to their madness. They will come to think that anyone who kills one of the disciples will thereby render acceptable service to God. And these things will the Jewish leaders do and thus will they think as a result of blind ignorance, "Because they have not known the Father or Me." (V. 3) He warns His disciples in order that when these things come upon them, they may not be wholly unprepared for them, but may remember that He had told them. He had not told them to expect these things when first they had come to Him, because they did not then need to know, since He was then with them and, they were not prepared to know them then.

II. His Withdrawal and the Spirit's Coming. (Vv. 5-11)

He has warned them of their coming days of trouble, and then He lets them learn the reason for this warning. "Now I go unto Him that sent me." He remarks that not one of them had asked Him of the place, purpose, or benefits of His going. They had become sorrowful, and had neglected to ask the questions and answers to which would have dissipated their grief and strengthened them for the scenes to follow.

He continues by telling them that it is best for them that He go away, and assigns as a reason for this that the Holy Spirit will not otherwise come. Of course the Holy Spirit had come in time past upon certain individuals for specific purposes, but He had not come to take up His residence in the world, and in the place of the Savior to be "another" helper to them. The Lord went away and then came back in the presence of Christ and of God. Of course it may be wholly presumptuous to begin trying to explain how our Lord's going away is to be expedient for the disciples, but we might consider a suggestion that, while He was

here, our Lord was confined by the limitations of a physical body to some particular locality. He could not be in two places at the same time, but now this is to be changed, since the Spirit is spirit, and can therefore be present in all places at once. Again, the Spirit comes to continue the Lord's work of teaching these men, to quicken their minds that they may have a keener conception and appreciation of the truth. But the reason the Lord assigns is that He will go away and ask the Father for the Spirit and that the Father will send the Spirit because the Lord our Savior asks Him.

And the Spirit is to perform a definite work when He arrives. He will reprove, convince, "convict the world in respect of sin, and of righteousness, and of judgment." He explains what He means by this statement. He will convict the world in respect of (1) "Sin, because they believe not on me." Of course, our Lord does not mean to say that disbelief is the only sin men commit, but He does, I think, mean that, once He has been presented as the Savior from sin, the heart which rejects Him turns away from its only hope of deliverance. (2) "Righteousness, because I go to the Father, and ye behold me no more." The world had rejected Him, had determined to arrest Him and to banish Him from the earth. Now the Spirit is to bring home to disbelieving hearts a conviction of who was right in the controversy, the Lord or His accusers. (3) "Judgment, because the prince of this world had been judged." The argument of the Spirit will be that Christ has meted out judgment to, and destroyed the works of Satan, the prince of this world, and that therefore He has condemned and will punish all those who follow this wicked prince, all evil-doers.

III. The Promise of Inspiration.

(Vv. 12-15)

The Lord tells His disciples that He would fain teach them many things which they are too immature to understand. As well try to teach a twelve year old lad in the sixth grade of a grammar school the beauties of a course in Solid Geometry as to teach the immature disciple the profounder truths in the Christian philosophy. But the Spirit is to teach the disciples from the point of their attainment on into the deeper things. He is to guide them into all the truth. And what the Spirit shall teach shall be the truth which He shall hear from God. It is the peculiar province of the Spirit to glorify our Lord Jesus, as it was His peculiar province to glorify the Father. But when the Spirit shall glorify the Son, He shall likewise glorify the Father, because all that the Father has is the Son's as well.

IV. Coming Withdrawal and Its Effects. (Vv. 16-33)

He is going away for a little while. He is to be crucified and killed. He will be away for three days. Then for a little while He will be back with them. They will be unhappy and their unhappiness will express itself in lamentation, but their grief will be turned into joy, when they see Him alive, and this joy will be crowned with great victory, when

they shall receive the Spirit and in His strength testify for their Lord.

He assures them that another effect of His going away will be that they may ask the Father for what they will, and that the Father will give them their requests in the name of Jesus. They have not asked in His name before, but now He gives them that exalted privilege. So His disciples become for the moment glad and tell Him that He is speaking plainly to them now and that they now believe that He came forth from God.

He hastens to warn them against over-confidence, and tells them that they shall be scattered. They shall flee and leave Him alone with the Father. He has told them all these things that they may have peace. True peace, rest of soul, has its source in Christ; it is the rest of the hot heart in the heart of God, the rest of the will in the will of God.

They are to have tribulation while they are in the world, but they are to be of good cheer, He has overcome the world. The statement is in the perfect tense. He looks upon the victory as already achieved.

INTERCESSION. John 17:1-26.

Remove your shoes now: you are standing on holy ground. Read this chapter as the most precious document which man has inherited from the past. In the temple of revelation this chapter is the holy of holies. It consists of Christ's sacramental or high-priestly prayer, in which He anticipates the completion of His sacrifice for sin, and on the ground of that finished work intercedes for His people.

I. Supplication. (Vv. 1-5)

Here the Lord is praying for Himself. He longs for the glory which was His with the Father in the eternity before all worlds. But thought for those whom He loves creeps in even here, and we hear Him pleading that He may be permitted to enjoy the conferred authority over all flesh, remembering that He had authority to give eternal life to all whom the Father had given Him. "This is life eternal." The knowledge of God and Christ is eternal life; and this is not mere head knowledge, not simply a conception of the mind or an excitement of the feelings, but a personal and

ARE YOU FRAIL, NERVOUS?



Mrs. Nannie Murff of 110 Third Ave., Meridian, Miss., said: "When I was a young girl I became delicate. I had cramps and headaches periodically. I also suffered from backache associated with functional disturbances and would feel all gone. Mother gave me Dr. Pierce's Favorite Prescription as a tonic. When I had taken a few bottles the pains and aches were relieved. I could eat more, and I felt just fine." Buy now of your near-by dealer.

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Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fourth night if needed.

How do Calotabs help Nature throw off a cold? First, Calotabs are one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden mucus and toxines. (Adv.)

experimental knowing, which takes on a character so intimate that it transforms the character into being that which it knows, as an honest man does not simply know honesty in the sense that he can define it in words, but knows it in the sense that he is it. So eternal life is the quality of life which God and our Lord Jesus live, and to know them really is to be so identified with them as to be in Christ who is in the Father.

"I have glorified Thee." "I have shown the world what thou art like." That is glory, so pouring a flood of radiance upon a thing that it may appear as it really is. It is the causing of the intrinsic excellencies of a thing to ray forth their real nature. "I have glorified Thee, wilt Thou not now glorify me with Thine own self?"

II. Intercession for Apostles.

(Vv. 6-19)

Here begins His prayer for His people. That He prayed for Himself first was not because He selfishly made first His own interests, but because He did not; but because His power to serve the interests of His people depended upon His attainment of that which He asked for Himself.

He declares that He manifested the name of the Father to the men whom the Father had given Him. These men were the Father's, and He had given them to Jesus, and He had so nurtured them in the truth that they had kept the word of God, and in this keeping had come to assurance that Jesus had come forth from the Father. He said one time that if any man was willing to do the Father's will, was willing to keep the Father's word,

(Continued on page 15)

Why Laxatives Fail In Stubborn Constipation

Twelve to 24 hours is too long to wait when relief from clogged bowels and constipation is needed, for then enormous quantities of bacteria accumulate, causing GAS, indigestion and many restless, sleepless nights.

If you want REAL, QUICK RELIEF, take a liquid compound such as Adlerika. Adlerika contains SEVEN cathartic and carminative ingredients that act on the stomach and BOTH bowels. Most "overnight" laxatives contain one ingredient that acts on the lower bowel only.

Adlerika's DOUBLE ACTION gives your system a thorough cleansing, bringing out old poisonous waste matter that may have caused GAS pains, sour stomach, headaches and sleepless nights for months.

Adlerika relieves stomach GAS at once and usually removes bowel congestion in less than two hours. No waiting for overnight results. This famous treatment has been recommended by many doctors and druggists for 35 years. Take Adlerika one-half hour before breakfast or one hour before bedtime and in a short while you will feel marvelously refreshed. At all Leading Druggists.

TRIAL For Special Trial Size send 10c OFFER coin or stamps, to Adlerika, Dept. 83, St. Paul, Minn.

Thursday, March

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SUBSCR
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GOOD NEWS FROM
GREENWOOD

—o—

I know you will rejoice with me and the congregation of Calvary Baptist Church, this city, in the great blessing that has come our way.

Well it is like this: Sunday morning, February 1, my 'phone rang and a certain party whose name I am not privileged to give, requested that I see them that afternoon. Of course I went to see them, and we discussed briefly the building program of Calvary. This party then proposed that if I would raise \$500.00 that they would give \$10,000.00 so we could complete our building and owe no debt.

Of course we accepted the challenge and Wednesday noon, February 10, we were over the top with our \$500.00. I didn't get another interview with the person who prepared the gift till Saturday, February 13, when they gave me a written order to the banker for the money.

Well, anyway, last Wednesday, February 24, we actually received the check for \$10,000.00 and it is deposited in a special building account subject to the check of our building committee.

I must say that this is an outright gift from a Baptist with no strings on it except that it is first to be used in building and equipping a house of worship.

It was a happy group that met for prayer meeting last Wednesday night, and it was a happy pastor that was privileged to announce that the proposed gift had actually been received and deposited to the credit of the church.

We feel that we have learned a new lesson in faith. Because surely two years ago when we launched our building program we had to do so on faith. Believing simply that the Lord wanted this place of worship established in this city, and convinced of that truth we moved out to begin what some called the impossible. In October 1935 we moved into the basement which we have been using ever since.

But now the Lord has placed it in the heart of this noble Baptist to make possible the completion of the house we had begun.

This letter may seem jumpy and incoherent in places. Well, I have been on thin air since Wednesday noon. Surely my pastor brothers who have faced hard building tasks will pardon a little incoherence in me at this time.

The donor made it clear that this was a gift to the Lord. We accept it as such and the congregation seems already to feel a new sense of responsibility, in His service, resting upon us all.

The general work of the church is showing improvement and, as pastor, I feel that there are bright days ahead for Him in these parts.

Pray with us that we may ever be true to Him in blessings and adversity.

To Him be all the praise and glory.

Fraternally,
Henry L. Byrd, Pastor

—o—

SUBSCRIBE FOR THE BAPTIST RECORD.

BLUE MOUNTAIN VISITORS

—o—

Dr. E. M. Highsmith, vice-chairman, Education Commission, Southern Baptist Convention, and former head of the department of education of Blue Mountain College, spoke at general assembly Wednesday.

Dr. N. L. Timmerman, pastor First Baptist Church, Clarksdale, gave a three-day series of chapel talks last week, his theme for the series being "Painting a Picture of Christ."

Margaret Flint, Bay St. Louis, author of the novel, "The Old Ashburn Place," which recently ran in serial form in The Pictorial Review, and which won the Dodds-Mead-Pictorial Review \$10,000 novel prize for 1935, will be the guest of the college during the Southern Literary Festival in April and will be one of the speakers.

Brother Bryan Simmons, State Evangelist, whose daughter received the diploma in expression from Blue Mountain, spoke at general assembly February 25. In addition to bringing a forceful message he testified to the cultural, spiritual, and academic influences of the college, and the devotion of his daughter to her alma mater.

Dr. J. B. Lawrence, Secretary of the Home Mission Board, spoke at the Lowrey Memorial Baptist Church both services on February 21.

—Miss Tom Womack, Secretary.

—BR—

VACATION BIBLE SCHOOL
COMMENT

—o—

Another year has come and with it more opportunities for doing good. One of the fine ways for helping many of our boys and girls is through the Vacation Bible school. No department of the work has had a more rapid growth and development, nor has been more joyfully received, than has this part of it.

Each year shows a good increase over the preceding one, and we want 1937 to follow in the same path.

For several years it was thought that these schools could be held only in town and city churches, but the work of many pastors and other leaders in recent years has entirely exploded that theory, and shown us all that the good things of these schools can become the blessings of the rural churches as well as of those in the towns and cities.

Listen to what one of our fine pastors has to say along this line:

"Having conducted 15 Vacation Bible schools during the past six years in half and quarter-time churches, I have come to look upon them as one of the most fruitful experiences in the life of the church. My schools have been in country and small-town churches and necessarily had to be run on an inexpensive scale, but the children have

Looking For A Position

There is a scarcity right now of Stenographers, Secretaries, and Accountants. The government, the state, and business firms need them by the thousands. The Draughon graduate is in demand, and right now is the time to enroll and prepare for the big business needs of 1937 and 1938. Write for free information about courses, prices, and Free Employment Service.

Draughon's Business College
Main at West Court Memphis, Tennessee

PASCAGOULA

—o—

I am writing to say that I have completed the educational unit of our burned building. We moved into it the last Sunday in February. We had the pleasure of having Dr. and Mrs. R. B. Gunter with us on that day. What wonderful and congenial people they are. Truly the Lord is richly bestowing His blessings on Mississippi Baptists through their ministry. The building is finished and furnished much better than the original one. The interior is complete, and best of all, it is all paid for.

I am completely worn out in body and am leaving for an extended rest and will spend the time during the spring and summer in travel and visiting my children. I have either remodeled or built new, forty-six church buildings during my ministry and feel that I am entitled to a few months rest from the heavy task. Any one wanting to reach me by mail can address me at 2838 Camp Street, New Orleans. My son is in the B. B. I. and will know where to forward my mail, as I will be on the move much of the time I am absent.

N. O. Patterson

—BR—

THE MUSIC HELPED
Student J. M. Cook, B. B. I.
New Orleans, La.

—o—

When the B. B. I. bus arrived at the Marine Hospital in New Orleans on that beautiful Thursday evening, four of our party passed through the various wards of the building announcing to the patients that a religious service was to be conducted at the canteen in a few minutes and cordially invited all who were able to come to attend the worship.

We found many confined to their beds and one wing of the building occupied by measles patients was quarantined, but numbers of the convalescents were out in the corridors talking, reading, smoking, and playing.

We had provided special music, a violin duett by young ladies who were also to sing for the service. When this special feature was announced it was beautiful to see the men throw down their cards and

been eager and happy and greatly benefitted." Eugene I. Farr, pastor, Bassfield Baptist Church.

This is the time to begin thinking and planning for this work. For free literature, write the Sunday School Department, Box 530, Jackson, Miss.

CARDUI Has Helped

Many, Many Women

Cardui has helped thousands of women to obtain prompt relief from certain painful symptoms. Its tendency to increase the appetite and improve digestion has helped to overcome monthly functional troubles due to poor nourishment. A booklet about Cardui may be obtained (in a plain, sealed envelope) by writing to Dept. A, The Chattanooga Medicine Co., Chattanooga, Tenn. If you need a medicine like this, get a bottle of Cardui at the drug store, and follow directions for its use. (Pronounced "Card-u-i.")

give expression to their interest as they started toward the place of worship.

Soon there was almost a capacity audience and the services opened with a congregational hymn. Early in the program we called for the violin duet. One of the violins had been behaving badly and it took some time to get it in tune. Just as the bows went up to begin the special number, "snap" went one of the strings of this ill-behaved instrument. The chorister said, "We will make it a solo."

The preliminaries with the special features all being over one of the students preached a fervent and effective sermon, following it with prayer, adding a special petition for those who raised their hands asking an interest while heads were bowed.

Opportunity was given for confession of Christ as Saviour and six men came forward to accept Him and take a stand for Him. We came home happy over the results.

—BR—

A dealer in the north of England had occasion to call on a farmer whom he did not know, on a matter of business, and asked a small boy whom he found in the yard:

"Where's your father, laddie?"

The boy, pointing, replied: "That's him over there, among the pigs; ye can tell him by his hat!"—Ex.

FREE!

The spring edition of Book Buddings lists new books of all publishers. Write for your free copy and keep up with the best literature.

The new Special Days Folder of program supplies for Easter, Mother's Day, Father's Day, Children's Day is also ready. All Sunday school teachers and officers should have it. Fill out coupon.

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The Children's Circle

MRS. P. I. LIPSEY

My dear children:

I know you were glad to read my postscript last week. Yes, the B. B. I. Scholarship for this year is completed, and I am so glad we have been able to pay into Miss Mixon's expenses there, \$160.00. I think she is finishing her work at the Baptist Bible Institute in May. If she is not, we will wish to have her again as our representative at the B. B. I., won't we? She is faithful and earnest—we could not find a more consecrated girl, I'm sure. But if she will not be there, Dr. Hamilton is going to recommend to us another young Christian woman whom we can help in her religious training at the B. B. I. He has said he will, and we shall soon be hearing from him about it. But in the meantime, we must go right on with our Jeannie Lipsey Clubs, and other ways of getting the money for the scholarship for next session, beginning in September. If you keep your Baptist Records, you can look at them, and see that we took 14 months, all of 1936, and two months of 1937, to get the money for Miss Mixon's scholarship. That is, we have been giving to it since January 1936, all along through February 1937. But there should be a scholarship every year, as there is a session for somebody to go to, every year, don't you think? I hope that by March 1, 1938, this one will be completed. Won't you all help? We ought to be able to do it in one year.

Our first letter this week comes from Fannie Mae, and she was away when she wrote, in her grandma's home in Byhalia. I think she is right about the letter E that got lost out of Mrs. Mayo's puzzle. Sometimes something of that sort will happen, but it doesn't happen often, does it? I should have been smart enough to find it. Fannie Mae is the founder of the Jeannie Lipsey Clubs, and she gives some good advice about each one sending a regular monthly report. Perhaps I can look up some of these. But she is happy over our two new ones.

Ernest Clark has been having a happy time since he wrote last. Did you ever hear of such a wonderful party as he had, with 68 guests? Every one brought something to eat, too, I gather from what he said. He sends the usual club dues, and a birthday offering from three of his family, besides. No one is going to get ahead of Ernest.

Mrs. Friend sends us a very cheering letter, bringing this month a whole \$5.00 for our causes. We are surely grateful to her. Do you know what a windfall is? I thought maybe she had one. But maybe she didn't, and just decided to deny herself something she was used to having, and to send this \$2.00 to the Orphans. Anyhow, it's perfectly all right.

Read brother Mize's letter carefully, and write me what you think of his suggestion.

Edgar Moore sends his little gift, and I shall add it to the B. B. I. scholarship, because we've just got to boost that cause!

With love,

Mrs. Lipsey

Bible Study No. 10
ELIJAH IS SENT ON A MISSION
I Kings 19:15-19

Elijah did wrong when he ran away from his great work in restoring the worship of the true God in Israel, ran away because he was afraid of a wicked woman. He loved God devotedly, but he was never restored to the place he had held as the leader of the Lord's people in Israel. God does not put him out as He might have done: He never casts away His children,

but sometimes He parts with us as worthy servants, because we show by our actions that we are not worthy. God sends Elijah now to appoint three men as His servants, that is, three who will carry out His will. First was Hazael to be king of Syria, his work was to bring punishment to the people of Israel, and his treatment of them was cruel indeed. (2 Kings 8:12; 10:30, and 13:8-17.) The next was Jehu, a rough captain, who was to become king of Israel instead of Ahab, and to destroy Ahab's family entirely. And Elijah was told, in the third place, to appoint Elisha, the son of Shaphat, of Abelmeholah to be prophet in his stead—in Elisha's stead. Ah, that was the hardest task for him to undertake, wasn't it? For he loved devotedly the Lord and His work, and to hand it over to another, an untried young farmer, was a bitter thing. Yet, it was done in so kind a way, that it was not so hard, perhaps, as the prophet thought it might be. Elisha heard Elijah's call and came to live with him, and became his pupil and servant, until Elijah was taken up into heaven, some years later.

There was one more word that God said to Elijah at Mt. Horeb. Elijah thought that he was the only one left in Israel who loved and worshipped the Lord, and perhaps, we do not know, he remembered that he had deserted the work God gave him. Yet God told him that there were seven thousand besides him who had not bowed the knee to Baal, or kissed his image with worshipful lips. We don't know anything about these people, who they were, where they lived, what they did. The only thing we may say we know about them is that they were worshippers of God, and not of Baal. But God knew all about them and blessed and kept them from evil. Dr. Meyer tells us that they were enrolled among His jewels, and counted as a shepherd counts his sheep.

Next week, we shall meet Elisha, the young plowman in his father's field.

—
Byhalia, Miss.,
Feb. 28, 1937.

Dear Mrs. Lipsey:

I am spending the weekend with ma and we are having a good time. We have been trying to solve Mrs. Mayo's puzzle and we think she must intended it to spell Hazael, but the E is left out if she did.

I am happy over our two new Jeannie Lipsey Clubs under the leadership of Bettie Toy and Ruby Fay. I think it would be nice if all twenty-one of our clubs would report each month. Robert Henry Booth, Mary Nell Rayburn, Margaret Marshall, Mrs. Box and Annabel Burney have not written in a long time.

This "extra" with my J. L. Club dues is for Miss Mixon.

With love,

Fannie Mae Henley

Thank you so much Fannie Mae, for the dues and "extra," which is a second extra, isn't it? I think Mary Nell wrote not long ago.

—
Star, Miss.,
Feb. 28, 1937.

Dear Mrs. Lipsey:

How are all my circle friends getting along? I have had a very pleasant time since my last letter and had a very pleasant surprise on my birthday with a surprise party, tacky party, Valentine party and a birthday party all in one. I was playing my radio when cars began to drive up and to my surprise there came 68 of my friends who had planned the party and I did not know anything of it. We sure did have lots of fun with plenty to eat.

It seems as our club is just a little smaller than it was at one time but I am enclosing 90 cents from those who have turned it in. I also enclose 19 cents as my birthday offering. I asked my brother and his wife to give me a birthday offering, as his birthday is in February and his wife's in November. The total of their age is 52 so I am enclosing a birthday offering from them of 52 cents. This makes J. L. Club dues this month amount to \$1.61.

With love and best wishes to all of you, I am

Sincerely,

Ernest Clark

Well, Ernest, I believe that beats any party I ever heard of—68 guests! Where in the world did mother put them? We are so pleased you had such a nice time. And \$1.61 is a fine amount for your Jeannie Lipsey Club. I send my love to you all, including Carolyn.

—
Box 885, Clarksdale, Miss.,
March 2, 1937

Orphanage \$2.00

" Extra \$2.00

B. B. I. \$1.00

J. L. Club No. 4

"Friend"

This is a mighty good looking sheet of paper, dear Mrs. Friend, and is worth just 5.00 to us—including, of course, the check accompanying it! We thank you very much, and it is being applied as you direct.

—
Dossville, Miss.,
Feb. 27, 1937.

Dear Mrs. Lipsey:

I have been very lonesome this week. I didn't get to go to school this week. I have not been to school, I have just been sitting by the fire studying and playing.

I am a little boy eleven years of age. My father, J. L. Moore, is a preacher. He is the pastor of nine churches.

Enclosed is a dime (10c) for anything you see fit to give it to.

I would like to see this in print to surprise my daddy.

Yours sincerely,

Edgar Moore

Thank you, Edgar. I think your daddy must have his hands full. Does he ever take a vacation from all those churches? I hope you are at school this week. So many boys and girls get lonely when they can't get to school. It wasn't always that way!

—
Jackson, Miss.,
March 3, 1937

Dear Mrs. Lipsey:

I am glad to forward our official receipt as an acknowledgment of the contribution which came through the Children's page of the Baptist Record for the month of February.

I want you to know that I deeply appreciate your continued interest and support.

I had a letter from one of the children who at one time lived in the Orphanage, in which she stated she was sending \$1.00 to the Children's Page. Her name is Myrtle Page McFadden, now living at Maud, Miss.

We hope to start on one of our buildings at an early date, and it may be possible that the first building erected will be the nursery. Perhaps the readers of your page would be interested in starting a building fund to help us.

With every good wish for you and Dr. Lipsey and the Children's Circle, I am

Yours very truly,
W. G. Mize, Supt.

WANTED—Monument salesmen; direct from quarry to consumer makes this proposition money-maker. Elberta Blue Granite memorials give complete satisfaction. Write today. ELBERTON GRANITE MEMORIAL CO., Dept. Z, Elberton, Ga.

Clarke College

Fully Accredited

Newton, Miss.

RECEIPTS FOR BAPTIST
ORPHANAGE FEB. 15-20

—

Fellowship S. S. Class, First Church, Jackson, \$4.00; J. H. Thompson, New Albany, \$2.00; Baptist Orphanage, Miscellaneous, \$12.23; New Pine Grove Baptist Church, Route 2, Heidelberg, \$1.00; W. M. S. Baptist Church, Winona, \$11.00; Circle No. 7, First Baptist Church, Vicksburg, \$1.00; W. M. S., Carrollton Baptist Church, Carrollton, \$2.00; W. M. S., Baptist Church, Lexington, \$6.00; Bethel Baptist S. S., Calhoun County, Slate Springs, \$5.30; Young Men, Mrs. Ingel's Boarding House, Jackson, \$5.00; Como Baptist Church, Como, \$50.00; Oak Grove Baptist S. S., Meridian, \$9.64; First Baptist Church, Picayune, \$22.03; First Baptist Church, Picayune, \$32.58; Baptist Orphanage, Miscellaneous, \$34.00; Miss Madge Hearn, Meridian, \$40.00; Elma Hargrove Circle, First Baptist Church, McComb, \$2.50; Calvary Baptist S. S., Calvary Church, Tupelo, \$10.00; Total, \$250.28.

Our receipts should have been at least \$750.00 for the week. There was a shortage of \$500.00. If your church, Sunday school, W. M. U., B. T. U. or any other organization is not listed among the above contributors, won't you please see that an offering is sent at once and cooperate with us by sending a regular offering monthly.

You may be interested in knowing that the two gas wells on the Orphanage property have gone dry. Thus reducing the income of the Orphanage practically \$2,500.00 per year and also increasing expenditures to the amount of approximately \$2,000.00 annually as the gas will now have to be purchased from the Mississippi Power and Light Company for all heating and cooking purposes of the Orphanage.

The following children were admitted to the Baptist Orphanage February 20th:

Tommie Gene Boyd, age 2, Bolton. Jas. Wilson Boyd, age 3, Bolton. Mary Louise Boyd, age 5, Bolton. Robt. Clayton Boyd, age 7, Bolton.

Three of the above children, Tommie Gene, James Wilson and Robert Clayton do not have friends. Mary Louise is being cared for by the Business Women's Circle of the First Baptist Church, Greenville. Any organization desiring to look after the needs of the other children please write the Orphanage and they will be pleased to give necessary information.

BR

Dr. J. E. Wills preached most acceptably for the church at Newton last Sunday.

Kidneys Must Clean Out Acids

Your body cleans out Acids and poisonous wastes in your blood thru 9 million tiny delicate kidney tubes or filters, but beware of cheap, drastic, irritating drugs. If functional Kidney or Bladder disorders make you suffer from Getting Up Nights, Nervousness, Leg Pains, Backache, Circles Under Eyes, Dizziness, Rheumatic Pains, Acidity, Burning, Smarting or Itching, don't take chances. Get the Doctor's guaranteed prescription called Cystex. \$10,000.00 deposited with Bank of America, Los Angeles, Calif., guarantees Cystex must bring new vitality in 48 hours and make you feel years younger in one week or money back on return of empty package. Telephone your druggist for guaranteed Cystex (Sistex) today.

Thursday, March 11, 1937

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Union Director

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Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

OXFORD, MISS.

JACKSON, MISS.

Griffith Memorial, Jackson, Seniors and Adults Have "Fairyland"

Banquet

"Oh, what a night!" exclaimed someone, as a group of young people hurried toward the church. The full, rich moon above smiled in appreciation and tossed its silver beams so generously that truly the world did seem enchanted.

Suddenly, as if by magic, as the young people reached the church, a door opened and they saw, above a gateway interwoven with sweetpea blossoms of rainbow hues, the words, "Welcome to Fairyland." The banquet hall was dazzling, festooned with hanging wisteria. On three sides of the room multi-colored morning glories climbed along white trellises. The third side was made colorful by a large bush loaded with lovely roses.

Mrs. L. R. Williams, Training Union Director at Griffith Memorial Church, Jackson, conceived the idea some months ago of having this banquet for the members of the three Senior B. Y. P. U.'s and the three B. A. U.'s. The date was set for February 22 when it was found that Mr. and Mrs. J. E. Lambdin, of Nashville, Southwide Training Union Leaders, could be there at that time, to be the guests of honor. As a true leader, Mrs. Williams called her many helpers into service. Each B. Y. P. U. and B. A. U. chose a nursery character in keeping with the theme of the program, each union appointed its committees, planned its menu and decorated its table. As a result there was spicy variety, competitive originality, mixed and moulded in harmony and cooperation.

The speakers' table was decorated with paper cut-outs of various childhood favorites. "Contrary Mary" stood in the center, busily watering her garden. Someone had slipped in while she wasn't looking and had plucked pansies from her patch and placed two by each plate. Cards with clever Mother Goose rhymes helped each one find his seat. There he was greeted by Humpty Dumpty perched saucily on the side of a mint cup.

One table represented "Jack and the Bean Stalk." Jack was there, in the top of the stalk, and by the cottage below stood his mother and their faithful cow. Stringbeans were scattered along the table. Green glassware and green candles completed the color scheme. On the table across the room the "Three Little Pigs" stood guarding their houses of straw, wood, and brick against the wolf. King Midas reigned in one group, surrounded with chests of jewels, bags of money, and golden candles. On another table Red Ridinghood was reproduced in two tableaus. In one she stood in the forest talking with the wolf. We saw her next by the bedside of her grandmother, the wolf in disguise. The scarlet candles matched

her bright red hood. Cinderella was there and Goldilocks, each accompanied by familiar reminders of their eventful lives.

Waitresses dressed in Martha Washington costumes served the guests a dinner, plentiful and well prepared, while appropriate music was played and songs were sung.

The printed program was a gateway, which, when opened, revealed the names of the speakers for the evening. Mrs. Williams, as toastmistress introduced the presidents of the different unions; they in turn presented the speakers. Mr. Clifton Tate, director of Hinds-Warren Associational Training Union, spoke on "Kindness," using Red Riding Hood as an example. Mrs. Clifton Tate, Associational B. T. U. secretary, represented Cinderella as she talked of "Unselfishness." Mr. A. J. Wilds, State B. T. U. secretary, told the story of the "Three Pigs," applying it to the solution of our B. T. U. problems, our "Big Bad Wolf." Miss Lucy Carleton Wilds, associate state B. T. U. Secretary, used "King Midas" to illustrate "Just Wishing." Mrs. J. E. Lambdin, Approved Southwide Junior-Intermediate worker, called our attention to "Jack and the Beanstalk" as she urged that we "climb the heights." Mr. Lambdin, Southwide Training Union secretary, climaxed the meeting with an address, "Bears Repeating," in which he reminded us of the things in our B. Y. P. U.'s, in our work, in our lives which may well be repeated, with faith and for the glory of God.

'Twas fun, that visit back to Fairyland with our playmates of long ago. Most refreshing, however, was the fine fellowship with that great group of "God's elect," happy in the service of the King.

COMMITTEE CORNER

For March 21, 1937

Do you have trouble at the monthly business meetings because you, as leader, cannot tend to all the committees at once, and as a result the work isn't well planned? From Lucedale comes the idea to use Senior and Adult officers as sponsors in the Junior and Intermediate business meetings. That will, of course, mean that the Juniors and Intermediates will not meet at the same time that the Seniors and Adults do. The leader in the union consults with the "borrowed" sponsors to let them know just what she wants each committee to do. They, then, lead the committees to plan their work, and instruct them in doing it.

Juniors—Program Committee, after the parts are given, give out slips of paper asking that each Junior write on it the definition of a friend. Take these up and read some of them. List on the board some of the qualifications in a friend, then show how Jesus meets all of them. Close the program by singing, "I choose Jesus."

Instruction Committee—Give out the questions on slips of paper on the back of which have been written the names of characters in the Bible. Give out answers to the questions, with names on the backs of the slips corresponding to the names on the questions, in that the characters were great friends. For instance a question will have the name "David" on it; the answer to that question would bear the name "Jonathan." The Juniors will locate their "partners" by the names on their slips. Then the questions will be read and answered.

Intermediates—In connection with the program display a series of pictures (they can be crude drawings just so they illustrate the point). Show several that illustrate: 1. Eating with a fork; 2. A boy wearing a hat in the house; 3. Remaining seated when an older person is standing. Ask: What is wrong in this picture? Then show pictures as: Talking in B. Y. P. U. or church while someone is talking, tearing pages out of song books, and making fun of someone who is crippled or deformed. Ask: "What is wrong with this picture?" It might be easier and more effective if, instead of using pictures, you used demonstrations. That, of course, would take practice.

HIGHWAYS AND HEDGES

Student R. A. Tullos, B. B. I.
New Orleans, La.

The experience I relate occurred the night of Missionary Day at the Institute. From the time of the state group meetings in the morning, throughout all the program and activities of the day the presence of God was so real that tears of gratitude would often flow freely.

I was to go on an assignment to Canal and Rampart that night, but before leaving my room I prayed that God would give of his Spirit to help in leading some soul to accept Christ that night. The sermon was preached by another member of the group. The meeting had closed and some of the students had already crossed to the other side of the street to wait for the bus, when I noticed a young man standing near who seemed to be in a deep study.

Supposing something in the sermon had caused him to be in that mood, I decided to approach and offer him my help. While I was thinking on the best way to approach him, to my surprise he aroused himself and moved toward me. I was still further surprised when he wanted to know if we held services like that at other points of the city. I told him we did, and asked him if he was a Christian. Receiving a reply in the negative, I begged permission to talk and read some from the Bible.

Although he told me he would wait until some other time I could see he was deeply concerned. I told him of the danger in delay and of

checks
666
Liquid, Tablets
Salve, Nose Drops
COLDS
and
FEVER
first day
HEADACHE, 30 MINUTES.
Try "Rub-My-Tiam"—World's Best Liniment

the results of sin and the remedy for sin. I started with Romans 3:23 and went on to such passages as Galatians 6:7, Romans 6:23, Matthew 11:28, John 3:16, 8, 36, and John 5:24. I then urged him to accept Christ. This he promised to do as he placed his hand in mine and told me his name, and the joy that it gave me led me to exclaim, "My soul doth exceedingly magnify the Lord, and rejoice in God, my Saviour."

BR

President W. H. P. Faunce, of Brown University, once speaking in chapel to the students on the Bible said: "Here is this Book" and he held up his Bible and went on to give a little bit of statistics concerning the age of the documents in the book; and then said, "Here is the wonder of it: Not one of you would think of looking in a book of medicine which was published fifty years ago; not one of you would think of taking as authoritative the statements in a book on psychology that was even twenty years old. Mr. Wells' Outline of History had to be revised even before it was published. Here is a book which remains the standard guide of the world after all these centuries."

BR

The broadcast of the regular morning services over radio station WNOX in Knoxville, Tenn., was begun Sunday morning, February 21, according to information received by Edwin S. Preston, Atlanta, Ga., chairman of the Southern Baptist Radio Committee. Dr. W. Herschel Ford, pastor of the Broadway Church, has arranged for this enlarged service of his church to the community and surrounding territory. The power of WNOX will be 5,000 watts during the day time beginning in March. Operating on a frequency of 1010 kilocycles this station can be heard throughout a good portion of East Tennessee and portions of surrounding states. A choir of forty-five voices will enhance the attractiveness of the worship service.



DON'T take chances. Rub on soothing, warming Musterole. Relief generally follows.

Musterole gets such marvelous results because it's NOT just a salve. It's a "counter-irritant"—easing, warming, stimulating and penetrating—helpful in drawing out local congestion and pain.

Used by millions for 25 years. Recommended by many doctors and nurses. All druggists. In three strengths: Regular Strength, Children's (mild), and Extra Strong. Tested and approved by Good Housekeeping Bureau, No. 4867.



ANNUAL REPORT

(Continued from last week)

Contributions from Mississippi Baptist churches for year 1936, as shown by the books in the office of Secretary R. B. Gunter.

The following list of churches was largely made up from the 1935 minutes inasmuch as we had few 1936 minutes in hand. But the gifts are those of 1936. A group of churches are not listed under any particular association as we were unable to locate them.

Church Co-op. Pro. Specials
Walthall Association

Centerville	8.25	
Crystal Springs	89.05	50.50
Dinan		72.45
Enon	50.00	29.40
Knoxo		16.50
Lexie	83.16	46.03
Magee's Creek		26.85
Mesa		4.00
New Zion	64.75	24.84
Salem	17.00	17.30
Smyrna		
Tylertown	1,077.75	682.64
Union	110.21	10.40
	1,500.16	980.91

Wayne Association

Wayne Ass'n.		1.00
Bucatunna	47.45	108.65
Cahson		
Chaparrall		
Coyt		
Clear Creek	5.60	6.50
Clara	51.01	14.50
Chicora	1.50	4.45
Denham	13.85	
Eucutta	1.50	2.25
Evergreen	4.50	5.00
Hiwannee		
Liberty	4.91	21.05
Mt. Zion	44.91	42.36
Pleasant Grove		14.50
State Line	98.68	28.43
Strengthford	2.00	11.50
Shady Grove, E		
Shady Grove, W		
Waynesboro	216.94	155.18
Zion's Rest		1.65
	445.40	416.02

Winston Association

Hopewell	11.25	
Liberty	40.40	24.78
Mt. Carmel		103.54
Oak Grove		
Plattsburg		
Shiloh		7.00
Union Ridge	2.65	5.26
Calvary	15.00	74.71
Evergreen		
Gum Branch		6.00
High Point		
Louisville	244.41	598.79
Macedonia		
Poplar Flat		4.00
Antioch		
Bethel	12.29	11.20
Loakfoma		
Murphy Creek		4.65
Yellow Creek		
Enon	5.70	21.88
Ellison Ridge	10.00	2.00
Good Hope	45.75	9.00
Holly Grove		
Harmony		
Mt. Pleasant		
Sardis		

Keep your body free of accumulated waste, take Dr. Pierce's Pleasant Pellets. 60 Pellets 30 cents. Adv.

Dry Creek	387.45	872.26	Harmony	6.50	Spanish Ft.	5.15
Yalobusha Association			Hebron		St. Bayou	3.10
Bethel			Hohenlinden	2.16	County Line	4.06
Big Springs	15.00	6.00	Lollar's Grove		Petvie Harmony	1.00
Camp Ground			Mathiston		Mt. Pleasant	1.00
Cedar Grove		2.35	Montevista		County Line	12.00
Clear Springs			Mt. Pleasant		East Salem	2.00
Coffeeville	180.00	211.47	Mt. Vernon		Nod	
Dividing Ridge			Mt. Zion		Providence	4.10
Elam	42.50		New Hope	74.89	Pleasant Grove	3.50
Hopewell			New Liberty	68.90	Barton	38.35
Mt. Gilead			Philadelphia			152.00
New Hope	6.00	3.00	Pilgrim's Rest	4.00		140.82
Oakland	82.65	66.72	Pleasant Hill	7.00	Miscellaneous	144.27
O'Tuckalofa	11.20		Sabougla	10.25		9,490.87
Pilgrim's Rest			Sapa			94,452.17
Pine Grove			Shady Grove	7.47		100,691.52
Pleasant Grove			Spring Creek		BR	
Scobey			Spring Hill	20.50		
Skuna Valley	26.50	43.75	Tomnolen		BAPTIST STUDENT UNION AT	
Sylva Rena			Walthall		M. S. C. W.	
Tillatobia	35.00	4.25	Bluff Springs			
Water Valley	78.37	382.94	Mantee	63.50		
Wayside	29.15	9.85				
	509.87	799.20				
Yazoo Association						
Anding	17.00	24.00	Association Not Located			
Bentonia	44.10	52.94	Wake Forest	1.25		
Bethlehem			Lake Comarant	10.00		
Black Jack	1.65	158.00	New Hope	1.75		
Center Ridge			Hebron	2.40		
Concord	95.12	74.50	Mission Hill	2.75		
Eden	155.69	191.80	Pine Level	19.60		
Hebron	56.50	52.28	Sharon	2.60		
Holly Bluff	57.48	33.50	Little Berea	4.00		
Liverpool	1.75	8.50	Hebron	1.67		
Melrose	34.65	38.50	Liberty	5.00		
Midway			West Kemper	8.02		
Oak Grove			Stump Ridge	5.85		
Ogden			Union	32.00		
Providence	3.50	10.12	Oak Grove	3.75		
Rocky Springs	16.00		Crane Creek	2.00		
Satartia	9.05	28.50	Uclatubba	16.00		
Short Creek			Center Ridge	5.00		
Yazoo City	390.13	590.22	Bethany	2.68		
	882.62	1,282.14	Adams	2.90		
Zion Association			Glading	5.00		
Bethel	23.80	71.01	Limestone	1.00		
Bradford	6.00		New Harmony	2.33		
Cross Roads		3.05	Mt. Olive	3.85		
Cumberland	7.54		Pleasant Hill	14.85		
Double Springs			McNeill	2.75		
Eupora	95.00	122.39	Liberty	3.00		
Fellowship	18.25	29.00	Spring Hill	5.00		
			Easley Mem.	1.28		

PARKER'S HAIR BALM
Removes Dandruff—Stops Hair Falling
Imparts Color and
Beauty to Gray and Faded Hair
50c. and \$1.00 at Drugists.
Hiscox Chem. Wks. Patchogue, N. Y.

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THE DELICIOUS CHEWING GUM LAXATIVE

Next time.... **TRAVEL**
TRI-STATE COACHES

Cheaper than driving your own car...
10 to 12 times safer
See your local agent



OLIVER FORD JR.

TRI-STATE COACHES

With relative come to the consequence of the schedule has b activities of the year will be ca thus making mement to as previously thankful that nor any of the suffered any we are looking n regular time.

This year the Seminary is usually large plans. The following: J. B. D. Hardin, N. Hewlett, Green Mashulaville; J. W. Parnell Mt. Olive; J. B. F. Smith, Columbia, Bro Hazelhurst has the Ph.D. ex student work for W. J. Derrick the Th.B. deg a much larger than have f any one year of the Th.M. to whether the doctor's work Moore, J. N. Smith. The receiving degree Seminary and the field.

For some it seems that in increasing the Seminary service in other several reasons ought not so the young men and have been sippi would be service than training in other hand, selves would home state. place, Mississ of those of ha ter prepared the high seems, consi volved, that why Mississippi kept in Miss ment this year churches to Mississippi.

—John

CONTRIBUT
ORPHANAG

Miscellanea B. T. U. Firs son, \$5.00; age Farm, B. Baptist Chu M. U., Main tiesburg, \$5.00; Church, J. Strickland, Mrs. J. L. J. Enterprise企, \$7.50; ville, \$25.62; \$3.71; Bapt

MISSISSIPPI MEN FINISHING

With relatively no harm having come to the Seminary in consequence of the flood, the regular schedule has been resumed. The activities of the remainder of the year will be carried on as scheduled, thus making it possible for commencement to be held on May 2-4 as previously announced. We are thankful that neither the Seminary nor any of the Seminary family suffered any extensive losses, and we are looking forward to beginning the summer's work at the regular time.

This year the Th.M. class at the Seminary is composed of an unusually large number of Mississippians. The following are from Mississippi: J. B. Benson, McComb; B. D. Hardin, North Carrollton; J. E. Hewlett, Greenwood; W. R. Hunter, Mashulaville; J. A. Moore, Tupelo; J. W. Parnell, Sardis; L. R. Polk, Mt. Olive; J. N. Puckett, Columbus; B. F. Smith, Biloxi; C. J. Smyly, Columbia. Bro. W. W. Izard from Hazlehurst has successfully passed the Ph.D. examination on his resident work for that degree. Brother W. J. Derrick from Clinton receives the Th.B. degree this year. This is a much larger group from our state than have finished heretofore in any one year. The following men of the Th.M. class are undecided as to whether they will remain for doctor's work: J. E. Hewlett, J. A. Moore, J. N. Puckett, and B. F. Smith. The remainder of those receiving degrees expect to leave the Seminary and locate for service on the field.

For some unexplained reason, it seems that the Mississippians have in increasingly large numbers left the Seminary to find their field of service in other states. There are several reasons why this condition ought not so to be. In the first place the young men who have grown up and have been educated in Mississippi would be able to render better service than those receiving their training in other states, and on the other hand, the young men themselves would like to serve in their home state. Then in the second place, Mississippi needs the services of those of her sons who have better prepared themselves for rendering the highest type of service. It seems, considering everything involved, that there is every reason why Mississippi's sons ought to be kept in Mississippi. Let commencement this year be a challenge to the churches to keep her good men in Mississippi.

John W. Cook, Reporter

CONTRIBUTIONS TO BAPTIST ORPHANAGE, WEEK FEB. 8-13

Miscellaneous—Orphanage, \$2.34; B. T. U. First Baptist Church, Jackson, \$5.00; Miscellaneous—Orphanage Farm, \$5.40; T. E. L. Class, Baptist Church, Pickens, \$4.00; W. M. U., Main Street Church, Hattiesburg, \$5.44; Calvary Baptist Church, Jackson, \$7.00; Albert Strickland, Route 1, Eupora, \$1.35; Mrs. J. L. Johnson, Jackson, \$5.00; Enterprise Baptist Church, Enterprise, \$7.50; Baptist S. S. Starkville, \$25.62; Baptist S. S., Boyle, \$3.71; Baptist Church, Woodville,

\$4.50; T. E. L. Class, Main Street Church, Hattiesburg, \$4.00; Miscellaneous—Orphanage Farm, \$9.70; Josh Halbert, Jackson, \$10.00; T. E. L. Class, Zelzoni Baptist Church, Belzoni, \$2.00; W. M. U., Baptist Church, Magnolia, \$2.00; H. R. Ward, Enterprise, \$1.00; Mt. Nelson Baptist S. S., Philadelphia, \$3.00; Board of Supervisors, Clay County, West Point, \$32.64; W. M. U., Baptist Church, Calhoun City, \$2.00; Baptist Churches of Pontotoc County, \$26.54; Mrs. Beulah P. Wilson, W. M. S., Greenwood, \$2.00; W. M. S., Baptist Church, Drew, \$2.00; Chiles Circle, Mrs. J. D. Lanham, Greenwood, \$4.00; W. M. S., Baptist Church, Ruleville, \$6.00; A Friend, Calhoun City, \$5.00; W. M. S., Baptist Church, Sumner, \$4.00; W. M. S., Baptist Church, Greenville, \$4.00; Baptist S. S., Brandon, \$10.00; Colgate-Palmolive Peet Co., Bonus from Octagon Coupon Products, \$45.17; T. E. L. Class, Bowmar Ave. Church, Vicksburg, \$1.00; Miscellaneous, Orphanage Farm, \$6.00; W. W. Cleveland, Jackson, \$10.00; Total, \$268.91.

The following children were admitted to the Baptist Orphanage last week. These children do not have friends and any Sunday school class, W. M. S. or organization of the church wishing to take one or more and provide clothing and other necessities will be greatly appreciated.

1. Billy Pyle, age 6, Pontotoc.
2. Nolan Torrence, age 10, West Point.

3. James Talmadge Torrence, age 12, West Point.

4. Bessie White, age 3, Brookhaven.

5. Logan White, age 3, Brookhaven.

6. Jewel Johnnie White, age 5, Brookhaven.

7. Nola White, age 8, Brookhaven.

8. Tom White, age 10, Brookhaven.

9. Homer White, age 12, Brookhaven.

Bessie White has been cared for by the Business Woman's Circle, First Baptist Church, Greenwood, Miss.

The Orphanage received many staple items of groceries at Thanksgiving, but they did not receive enough lard. A contribution of lard from individuals or any organization of the church will be deeply appreciated.

BR—
BLUE MOUNTAIN

—o—

Mrs. Margaret Flint, Bay St. Louis, who won the ten thousand dollar prize awarded by the judges of the Dodd, Mead-Pictorial Review 1935 novel contest, has accepted an invitation to be one of the speakers at the Southern Literary Festival sponsored by the Scribblers' Club of Blue Mountain College, to be inaugurated here April 23, the anniversary of the birth of William Shakespeare, according to

Gray's Ointment
USED SINCE 1820 FOR...
BOILS SUPERFICIAL CUTS AND BURNS AND MINOR BRUISES
25c at your drug store.
FOR COLDS...Use our Gray's (Nethol) Nose Drops. 50c at your druggist.

Dean Charles D. Johnson in an announcement today. Mrs. Flint's novel which won the prize was "The Old Ashburn Place" and began to appear in serial form last May in the Pictorial Review.

Other speakers on the program will include representatives from colleges in Mississippi. Invitations have been accepted by departments of English or by writers' clubs in the University of Mississippi, Mississippi State College, Belhaven College, State Teachers College, Mississippi State Woman's College, and Millsaps College. All Mississippi colleges have been invited to participate in founding the Southern Literary Festival, Dr. Johnson states.

The annual banquet of the Scribblers' Club will be a feature of the Southern Literary Festival and the awards will be announced on the final day of the festival.

Blue Mountain College students have been offered three awards of ten dollars each for the Stark Young Essay, the John Gould Fletcher Poem and for the Edgar Allan Poe Short Story. This is the first year these prizes have been available. They are being established as a part of the Southern Literary Festival. All prize entries must relate to the South.

—Miss Tom Womack, Secy.

BR—

SUNDAY SCHOOL LESSON

—o—

(Continued from page 10) as the expression of His will, he should know.

He prays for His own that the Father will keep them as He has kept them for the Father. He is not making intercession for the world now, but for His peculiar people. He prays that the Father will keep them in the Father's name, that He will keep them in the world, because there is a use for them in the world, and they have all been kept in the world except the one who from the beginning was false. The world has need of these men who live in it, but are not of it. "The world," that is not anything material. That is any state of mind which leads anyone to do anything, think anything, love anything, purpose to do anything, material or immaterial under the canopy of heaven, which does not accord with the will of Christ, which is not in order to advance the Kingdom of Christ. He prays for them to be kept from the evil.

He prays for their sanctification. (V. 17) This word may mean to separate, to set apart, for a religious purpose, to dedicate to such a purpose. It may mean to make holy. I think in the case of men it always means both. He who is dedicated to God needs the inward holiness to

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Syrup of Black-Draught

When a child is sick, or upset by constipation, it is no longer necessary to irritate the little sufferer by giving a bad-tasting medicine. Keep on hand a bottle of Syrup of Black-Draught. It is easily given to children. Made of senna and rhubarb, with sugar syrup and flavoring to make it pleasant-tasting. Sold in 5-ounce, 50-cent bottles.

carry out the act of dedication. These men were already dedicated, set apart. What they needed was a larger measure of holiness. And this is to be given them in the word of God, which is the truth.

He declares (V. 19) that He for their sakes is sanctifying Himself. He had already devoted Himself by coming into the world. His whole life was one of dedication to His mission. He is now devoting Himself to His sacrificial death. He is doing to Himself what He is asking the Father to do for them. Of course, the Father has had part in His sanctification. Both in Him and in them sanctification is to be made complete by holding fast unto God and accomplishing each the work assigned to each by the divine will.

III. Intercession for the World.

(Vv. 20-26)

His prayer takes on an ageless meaning and a world-wide scope (V. 20), and He makes His prayer that all His may be one. I think this means that they all shall be one in their supreme love of Him and their devotion to His will and work. And this He prays in order that the world may believe that the Father had sent the Son. He has conferred upon His own the glory which the Father gave Him, and He now prays that they may all be one with Him and the Father.

His prayer includes a petition that His own may be with Him that they may behold the glory with which the Father had glorified the Son before the worlds were, and this in order that they may the more dearly love the Father. He has declared the name, that is, the real nature of the gracious God, to His own, and will continue to declare it, that the love of the Father may bind Father and Savior and saved saints all together into one.

BR—

Teacher: "A biped is anything that goes on two feet. Bobbie, can you name one?"

Bobbie: "A pair of shoes."—Ex.

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CAPUDINE

IN MEMORIAM OF JAMES A. GALLASPY

As the morning rays of light drove the darkness away Thursday morning the soul of James A. Gallaspy was transferred into eternal life which is the "gift of God through Jesus Christ our Lord." (Romans 6:23). He was a faithful member of Hickory Baptist Church where he served many years as treasurer. He was my wife's brother and his tender love for his family made him outstanding. A true and devoted husband and such an affectionate father, and a friend and neighbor to all.

He was diligent in business and served his Lord humbly. He will be sadly missed. So many beautiful tributes of love came as expressions of sympathy and friendship and as his body was laid to rest in the Hickory Cemetery after consoling, tender and sympathetic services in the church, his grave was a beautiful mound of flowers radiantly picturing how his friends loved him. "When we asunder part, It gives us inward pain, But we shall be joined in heart, And hope to meet again."

—W. N. McLemore

—BR—

LIQUOR CONDITIONS IN AMERICA

These statements of facts come to us from the National Anti-Saloon League.

Liquor conditions now are worse than ever before. The 107,851 old saloons have been replaced by 419,587 new, modern, efficient sales agencies for intoxicating beverages. Millions of women and girls now are regular drinkers in thousands of places shrewdly designed to capture their patronage. Cocktail lounges, hotel bars, beer parlors, dance hall bars, liquor stores, drug stores, groceries, soda fountains, filling stations, roadhouses, restaurants, old saloons, and new saloons almost everywhere now sell beverage alcohol.

Over 253 million gallons of distilled spirits, mostly whiskey, were produced in 1936—more than double the largest annual pre-prohibition production. The consumption of beer, wine and spirits increased 62 per cent during the past year over the first full year of legalized sale. These figures do not include the business of the bootleggers still numerous but less noticeable in the general downpour of drink.

At least 1,350,000 girls and women are now employed in our America to sell beer, wine, and whiskey to men. A major crime is committed somewhere in the nation every 20 seconds. In 1936 automobile accidents resulted in an all time high record of 37,708 killed and many thousand crippled, in spite of a nationwide frenzy of safety campaigns. The number of children killed in traffic, from 5 to 14 years of age, increased 10 per cent in 1936.

Overshadowing all in the picture of wet America is the realization that the liquor evil now is only getting started. What will conditions be when today's customs and habits have grown and ripened to the harvest?

AN APPRECIATION OF E. I. FARR

We, the W. M. U. of Carson Baptist Church, take this means of showing our appreciation to brother E. I. Farr, our former pastor, whose faithful duties and untiring efforts in our church and society will always live in our hearts.

Brother Farr was always loyal in discharging his duties as pastor of our church, and we shall sorely miss him in our church.

As a preacher of God's word, he was true, devoted and masterful. He knew Godliness and followed after it. To know him was to love him.

He was so faithful to come and teach our Bible study, and assist us in any work that he could do.

As members of the W. M. U., we shall never cease to thank God that we were privileged to have him as our pastor and to labor with him.

Signed by the W. M. U. of Carson Baptist Church

—BR—

GRIFFITH MEMORIAL CHURCH

—O—

Griffith Memorial Church, Jackson, is very happy to state that the Sunday school has just received the A-1 award from the Sunday School Board for the third successive year. We are very proud of this fact, and feel that we have been able to do more by having as our goal the Standard of Excellence, and we recommend this worthy goal to you.

Our hearts were made glad from the results of one of the largest and best study courses ever held for the benefit of our Sunday school forces just completed with Mr. E. C. Williams as teacher.

We feel that our organization is in much better working order than has been true for some time and that more efficient work is being done, for which we are very grateful.

By Curtis L. Beard, Supt.

—BR—

BLUE MOUNTAIN COLLEGE B. S. U.

—O—

Home Mission Week of Prayer was observed at Blue Mountain College from February 21-24, the theme during those days being "Sound Forth the Word," based on I Thess. 1:8. Coincident with this week were the fine missionary sermons delivered by Dr. J. B. Lawrence, executive secretary of the Home Mission Board, at Lowrey Memorial Baptist Church both morning and evening on Sunday, February 21. Miss Jennie Lee Hunt, a faculty member, spoke at noonday prayer meeting on Sunday, bringing a challenging home mission message. At B. T. U. general assembly a missionary story was told by Miss Mary D. Yarborough, student secretary. Special messages were brought at each noonday prayer service, with subjects as follows: "The Dark City Street," by Lucy West; "The Forgotten Regions," by Elizabeth Williams; and "Feed My Sheep," by Maybeth Rush. At the Y. W. A. circle meetings on Wednesday evening, the Annie W. Armstrong Home Mission Offering was taken in impressive candlelight services.

—Eileen Stubblefield, Reporter.

CLARKE COLLEGE Y. W. A.

—O—

In observance of the Home Mission week of prayer the Clarke College Y. W. A. spent Friday morning from eight until twelve-thirty in prayer. A different Y. W. A. member led each thirty minutes in prayer for the different phases of the Home Mission work. We feel that each girl's life was made richer after having a part in such a service.

The new mission book FOLLOW ME by Mrs. Una R. Lawrence was taught this week. The eyes of our people can only be opened by studying the conditions existing here in the Southland. "The harvest is truly white and the laborers are few."

—Evelyn Drew, Reporter

—BR—

BRUCE, MISS.

—O—

Mrs. Margaret Eliza Bullard, age 59, died suddenly of heart trouble at her home at 10 o'clock last night. Buried at Antioch. Rev. A. F. Brasher conducted the services, assisted by Rev. J. W. Henry.

Surviving are her husband, Rev. A. Bullard, and the following sons and daughters: L. A., J. A., representative in the legislature, W. A., A. L., E. Q., and S. E.; daughters: Mrs. Estelle Newman, Pine Valley; Adelle and Ozelle at home; two sisters, Mrs. Emma Mitchell, Vardaman, and Mrs. Joe T. Mixon, Water Valley.

She was a noble Christian lady, ever giving sympathy to the sorrowing, aid to the unfortunate and counsel to the troubled and will be sadly missed.

—W. M. Shelton

—BR—

A WORTHY MEMORIAL

—O—

Mrs. O. K. Allen and her children, Mrs. Joyce Love Stair, O. K. Jr., and Asa Benton, are presenting the First Baptist Church, Winnfield, Louisiana, with a beautiful, new baptistry, and a Hammond Electric Organ complete with a new choir arrangement, Degan Chimes, and echo organ, in loving memory of their dearly beloved husband and devoted father, the late Honorable O. K. Allen, Governor of the State of Louisiana. Either the baptistry or the organ alone would make a wonderful memorial, but the combination makes as beautiful, as perfect, and as complete a memorial as one could possibly desire. Through this blessed memorial Governor Allen will continue to witness for Christ down through the unfolding years. This is an appropriate memorial for the church in which brother Allen held membership for many years, the church which he helped to build, and the church from which he was buried. Work has been started on the baptistry and the organ will be installed in a few weeks.

Yours very cordially,
B. C. Land

—BR—

Pastor Shivers seems happy in the new parsonage built for him at Raleigh.

HOW CHURCHES SAVE MONEY

Southern Mutual Church Insurance Company has saved for its policy-holders in dividends and surplus more than three times as much money as the total losses incurred by the company. Any church that wants to get benefit three times as great, in addition to the losses incurred, should write to Southern Mutual Church Insurance Company, Columbia, S. C.

BLUE MOUNTAIN COLLEGE B. S. U.

—O—

Mrs. George W. Leavell, of Bristol, Virginia, who is the mother of one of our students, Cornelia Leavell, was the speaker at noonday prayer meeting on Sunday, February 28. She brought a very fine devotional message, based on Psalm 144: 12b: "That our daughters may be as cornerstones, polished after the similitude of a palace." There were present at the various services Sunday a number of mothers and other visitors who came to attend the opera. It is always a pleasure to the B. S. U. for visitors to be present at all the religious services held at the college.

Ruth Kirk, campus B. T. U. director, recently represented the college at the associational B. T. U. meeting in Jackson. At the Sunday evening B. T. U. assembly on February 28, a forceful playlet on missions was presented under the supervision of Elizabeth Peebles, one of the union presidents.

We are looking forward to the B. T. U. study course which will be taught here by Miss Lucy Carleton Wilds, beginning March 15.

—Eileen Stubblefield, Reporter

—BR—

S. S. ATTENDANCE MARCH 7TH
Jackson, First Church 793
Jackson, Calvary Church 751
Jackson, Grif. Mem. Church 539
Jackson, Davis Mem. Church 135
Jackson, Parkway Church 150
Jackson, Northside Church 97
Clinton Church 299
Meridian, First Church 432
Laurel, 2nd Ave Church 186
West Laurel Church 286

—O—

B. T. U. ATTENDANCE MARCH 7
Jackson, Calvary Church 204
Jackson, Griffith Mem. Church 245
Jackson, Davis Mem. Church 75
Jackson, Parkway Church 60
Jackson, Northside Church 40

—BR—

Dr. W. H. Weathersby of S. T. C. is chairman of the Publication Committee of Main St. Church, Hattiesburg. He sends this week 39 names to be added to the subscription list of the Baptist Record and says more will come next week. Thank you, dear friend. This recalls the good old days when we used to work together in the church at Clinton, and on the board of aldermen that put in the first deep well and sewerage system for that good town. Other friends may join us in spreading the light.

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